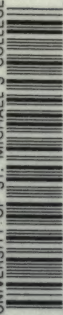
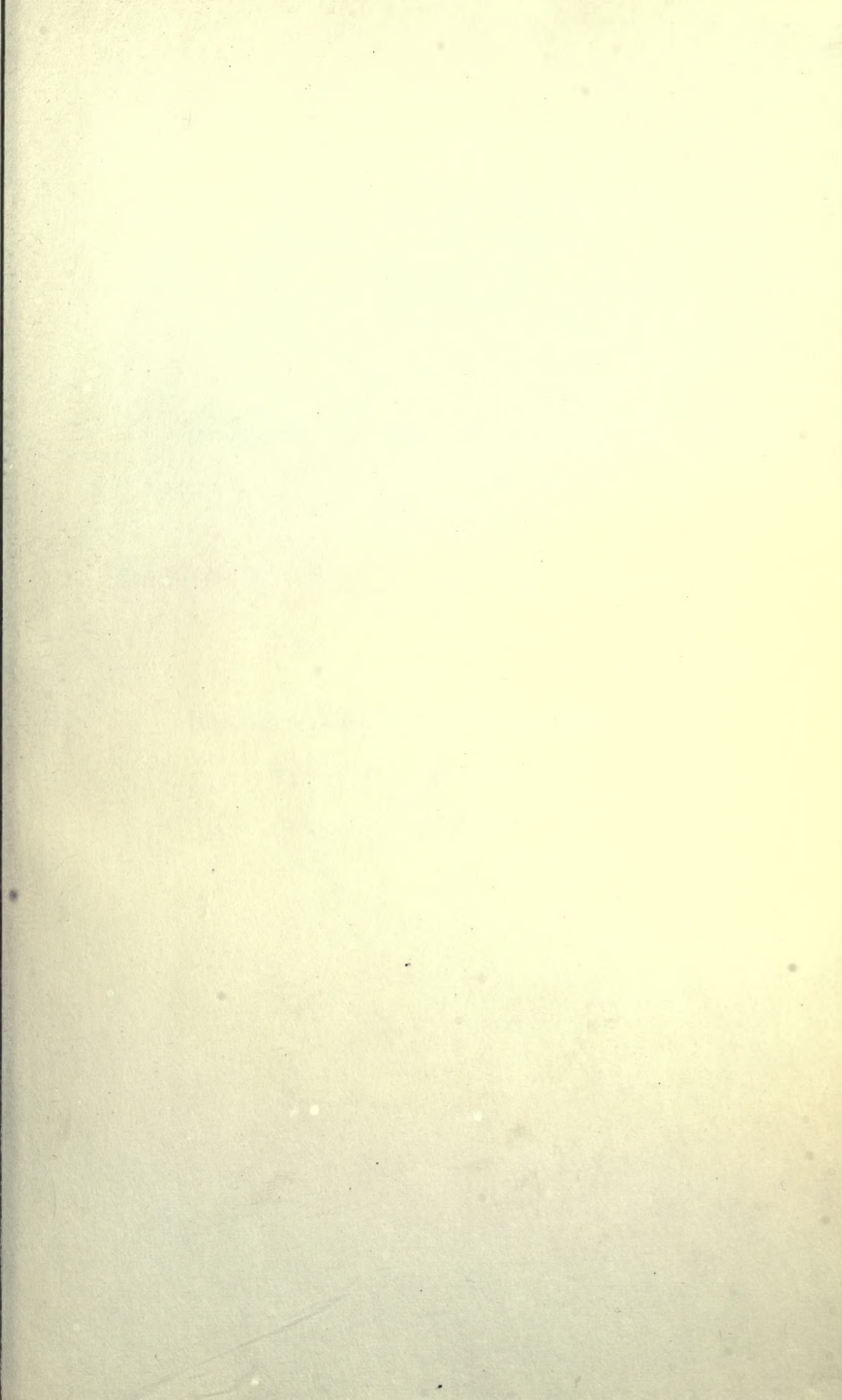


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English Prose Treatises
of
Richard Rolle de Hampole

EARLY ENGLISH TEXT SOCIETY

Original Series, No. 20.

1866, 1921 (for 1920)

Original Series

20

English Prose Treatises
of
Richard Rolle de Hampole

EDITED FROM

ROBERT THORNTON'S MS.

IN THE LIBRARY OF LINCOLN CATHEDRAL

BY

GEORGE G. PERRY, M.A.

PREBENDARY OF LINCOLN AND RECTOR OF WADDINGTON
EDITOR OF 'MORTE ARTHURE'

A new and revised Text and Glossary

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
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PREFATORY NOTE

AMONG the texts left unfinished by Dr. Furnivall was the present re-issue of No. 20, Original Series, of the Society's publications.

As regards the prefatory matter of that issue, a revised text of the *Officium de Sancto Ricardo de Hampole*, the main part of the Preface, had not only been printed off, but had been bound up for circulation among the members, though it would appear never to have been sent out. It is now distributed, as a separate *brochure*, with this re-edition of the text and glossary. In view of the obsolete character of the remaining information in the Preface, it has not been deemed advisable to reprint it at this late date. The text, prepared by Dr. Furnivall, had already been printed off; the glossary, which he had left unfinished, has been revised by Dr. Mabel Day, who has also added the Notes.

I. G.

28 November, 1921.

RICHARD ROLLE DE HAMPOLE.

I.

[Thornton MS., Lincoln Cathedral Library, leaf 192.]

Of the Vertuȝ of the Haly Name of Ihesu.

Ricardus herimita *super versiculo* 'Oleum effusum nomen tuum'; in Cantic. [I. 3], &c.

- 4 That es on Inglysce 'Oyle owt-ȝettede es thi name'. The name of Ihesu commys in-to the worlde, and als sone it smellys Oyle out-ȝetted. Oyle, it es takyñ, for ay-lastande saluacyone es hopede. Sothely Ihesu es als mekyñ to be mene als saueoure
8 or heleful¹. Tharefore what² menys it, 'Oyle owt-ȝettide es thy nam,' Bot Ihesu es thy name? This name es Oyle owte-ȝettyd, For Ihesu, the Worde of God, has tane³ manes kynde. Ihesu, thow fulfillis in warke that thow es called⁴ in name,
12 Sothely sauys [pou] man, þat wham⁵ we calle saueoure, Tharefore Ihesu es thy name. **A! A!** that wondyrful name! **A!** that delittabyñ name! This es the name þat es abowñ all names; name althirhegeste, withowtten wilke no⁶ man hopes hele.
16 ⁷ This name es in myñ ere heuenly sowne⁷, in my mouthe honyful swetnes. Wharefore⁸, na wondire þofe⁹ I luf þat name, the whylke¹⁰ gyffes comforth to me in all Angwys. I can noghte pray, I cane noghte hafe mynde, Bot sownnande the¹¹ nam of
20 Ihesu. I sauysre noghte Ioye that with Ihesu es noghte mengede. Whare-so¹² I be, Whare-so I sytt, What-so I doo, the mynd of the sauoyre of the name Ihesu¹³ departis noghte fra my mynde. I haf sett my mynde, I haf sett it als takynnyng appone myñ
- 'Oil poured forth' is, Iesu, thy name.
- By 'poured out' is meant the Incarnation. Iesu is Saviour.
- This is the highest and most blessed of names.
- This name will I ever cherish and love.

The readings in the foot-notes are from a MS. of the Treatise in the Harleian Collection, No. 1022, leaf 62, with initial *qw* for Thornton's *wh*.

¹ helpful. ² qwat. ³ taken. ⁴ þat at pou art cald.

⁵ Sothly man sauys pou qwam. ⁶ qwilk na.

⁷ ⁷ þis name es swete & Ioyful, gyfand sothfast comforth vnto mans hert, Sothle þo name of ihesu es in my mynde joyus sang, in myn ere heuenly sounde. ⁸ qwarfor. ⁹ If. ¹⁰ qwilk. ¹¹ þo. ¹² qwar-so, &c.

¹³ þo mynd of þo name of ihesu.

My love to it
is so strong
that it causes
me to faint.

Iesu is the
source of all
my joy.

[+ll. 192
back.]

Have mercy
then upon me
O Iesu!

Great is the
power of that
sweet name.

It gives the
highest and
purest joy.

arme¹, for luf es strange als dede. Als ded slaas all, Swa lufe ouer-comes all. Ay-lastande lufe has ouer-comemy² me, noghte for to sla me, bot for to qwykkyn me. Bot it has wondyde me, For it sulde leche me. It has thurghe-fychede my herte, pat⁴ merghlyere it be helyde. And now ouer-come³ I fayle. Vn-nethes I lyfe for Joye. Nerehand I dye; For I suffice⁵ noghte in delycouseste swettnes, And ay to be dronkenede. It falles the flesche may noghte of his vertu noghte defaile ay whils pe⁶ saule⁸ in swylk Ioyes is raunste for to Ioye. Bot when vn-to me swylke Ioye, bot for Ihesu? The nam⁷ of Ihesu has taughte me + for to synge, and has lyghtenede my mynde with the hete of vn-made lyghte. Thare-fore I syghe, and crye 'Wha⁹ saff schewe¹² to⁶ pe lufede Ihesu, pat I langwys for lufe?' My flesche has faylede, and my herte meltes⁷ in lufe, zarenande Ihesu. All pe herte festenede in pe zernynge of Ihesu es turned in-to pe fyre of lufe; & with pe swettnes of pe Godhede fullyly es it fillide. Thare-fore, A gude Ihesu, hafe mercy of pis wreche! schewe pe to pis¹⁶ languessande! be pou leche vn-to pis woundyde! If pou come, I am hale, I fele me noghte seke, bot langwyssande for pi lufe; late my saule takande, sekande pe, Ihesu, whaym⁹ it lufes, with²⁰ whas⁹ lufe it es takyn, whaym⁹ anely it couaytes. Sothely pe mynd towchede with pe soueraynge swettnes, and es for to waxe hate in the lufe of pe makare, qwhyls it enforthis¹⁰ for to halde besyly in it the swetteste name of Ihesu. Sothely fra thythen²⁴ Inryses¹¹ a gret lufe; and what thyng pat it trewely towches, it rauesche¹² it vtterly to it. It inflawmes pe affeccyone, it byndis pe thoghte, za, & all pe name¹³ it drawes to pe serues¹⁴ of it. Sothely, Ihesu, desederabilf es thi name, lufabyll and comfort-²⁸ abyll. Nane swa swete Ioye may be consaveuede. Nane swa swete sange may be herde. Nane swa swete & delytabyll solace

¹ I haue set it as a takenynge upon my hert. als takenynge apon myn Arme.

² ouercomen.

³ I suffice noghte in pis febul flesche for to bere so flowand swetnes of so mykel a mageste, per skrythes in-to my mynde delyciost swetnes.

⁴ qwyllis jo.

⁵ swa.

⁶ vnto.

⁷ has meltyd.

⁸ jo.

⁹ qwam, qwas.

¹⁰ enforces.

¹¹ rysses.

¹² raunsesches.

¹³ man.

¹⁴ seruys.

¹⁵ nane so delitabul solace may be had in mynde.

may be hade in mynde. Thare-fore, what-so-euer þou bee þat redies the for to lufe Gode, if þou wilt nowthire be dyssayuede ne dyssayue, if þou wilt be wysse and noghte vnwyssse, if þou will
4 stande & noghte fall, haue in mynde besely for to halde þe name of Ihesu in þi mynde; and þane thyñ Enemy sañ fall and þou sañ stande, Thyne Enemye sañ be made wayke, þou sañ be made strange. And if þou wilt lelely doo this¹, ferre fra drede²,
8 þou sañ be gloryus and lowuabyñ³ ouercommere. Seke þer-fore the name of Ihesu, and halde it, and for-gette it noghte. Sothely na thyngeslokynns sa fell flawmes, dystroyes iñ⁴ thoghtes, puttes owte venemous affeeyons, dos a-waye coryous & vayne Ocupa-
12 cyons fra vs. This⁵ name Ihesu, lelely haldyñ in mynde, drawes by þe rote vyces, settys vertus, Inlawes⁶ charytee, In-3ettis⁷ sauoure of heuently thynges, wastys discorde, reformes pese, Gyffes Inlastande ryste, Dose awaye greuesnes of fleschely desyris,
16 turnes all Erthely thyng to noye, fyllys þe luffande of gastely Ioye. So þat wele it may be saide, '*Et gloriabuntur** *Omnes qui deligunt nomen tuum, quoniam tu benedices Iusto*,' That es, 'All sañ Ioye, þat lufes þi name, for þou sañ blysse⁸ þe ryghtwyse.'
20 Thare-fore þe ryghtewyse has dysseruede to be blyssede, if þe name of Ihesu trewly he hase luffedé; And þare-fore es⁹ cald ryghtwyse, For he Enforssede hym trewly to lufe Ihesu. Where-fore, what¹⁰ may de-faile vn-to hym þat couaytes vn-cessandy for
24 to lufe þe name of Ihesu? Sothely he lufes, and he 3arnes for to lufe, For we haue knawen þat þe lufe of Gode standis in swylke manere þat, In als mekyñ als we may¹¹ lufe, þe mare vs langes for to lufe. For-why¹² it es saide '*Qui edunt me adhuc esurient*¹³, et
28 *qui bibunt me adhuc sciunt*¹⁴?' þat es to say, 'that¹⁵ ettyes me, zitt hungres thaym; and þay þat drynkes tme, zitt thristis thaym¹⁶.' Thare-fore, beit-selfe, delitabill & couaytabill es þe name of Ihesu, and þe lufe of it. Thare-fore Ioy sañ noghte faile¹⁷ vn-to

Therefore whoever would serve God should ever have it in mind.

How infinitely great are its powers.

[*MS. *gloribitur*.]
[Latin in red.]

All shall have joy that love that name.

The more one loves the more one desires to love.

[Latin in red letters.]

[† Leaf 193.]

¹ do lele þis. ² synne. ³ alowabul. ⁴ alle ille. ⁵ Also this.
⁶ insawes. ⁷ 3ettes. ⁸ MS. *repeats* 'þe name for þou sañ blysse.'
⁹ eshe. ¹⁰ þerfor qwat. ¹¹ mare. ¹² for qwy. ¹³ esuriunt.
¹⁴ sciunt. And huc is added in margin of Thn. MS., and the Latin verse is repeated at the foot, with 'in Euangelio' added.

¹⁵ þei þat. ¹⁶ thrist þei. ¹⁷ want.

Angels desire
to look into
the virtues of
this name.

This is infi-
nite joy.

He that loves
not cannot
have joy.

His name
must be our
delight in
this life.

The way to
find Jesus is

Exemplum,
Exempla &
cetera.

In poverty
and penance.

hym þat couaytes besyly for to lufe hym in whaym Angells
jernys for to be-halde. Angells euer sese, & euer pay 3erne for
to see; and swa are þay fild, þat¹ paire fyllinge duse noghte
awaye paire desyre,² and so payre desyre duse² noghte awaye 4
paire fyllinge. This es full Ioye, This es Endles³ Ioye, This es
glorious Ioye, þe whylke þe fylde vses⁴ lastandly with-owtteñ
noye; & if we vse⁵ it, we sañ be fyllde euer withowttyñ
lessyng. Thare-fore, Ihesu, añ sañ Ioye þat lufes thi name. 8
Sothely þay sañ Ioye now, be in-3ettyng of grace, and in tym
to come be syghte of Ioye, and thare-fore þay sañ Ioye⁶, For why
Ioy comes of lufe⁶. Thare-fore, he þat lufes noghte, he sañ euer
mare be with-owttyñ Ioye. Thare-fore many wreches of þe 12
worlde, trowande þam to Ioye with Criste, sañ sorowe with-
owttyñ ende. **And why**⁷? For thay lufede noghte þe name
of Ihesu. ⁸ **What** so 3e doo, if 3e gyfe añ þat 3e haue vn-to þe
nedy, bot 3e lufe þe name of Ihesu⁸, 3e trauelle in vayne. Añ 16
anely þay may Ioye in Ihesu þat lufes hym in þis lyfe; and thay
þat files⁹ þam with vices & venemous delittes, Na drede þat ne¹⁰
þay ere putt owte of Ioye. Also with añ¹¹ þat þe name of Ihesu
es heleful, fruytful & glorious. Pare-fore wha¹² sañ haue hele 20
þat lufes it noghte, or wha¹³ sañ bere þe frwyte be-fore Criste þat
has noghte the floure; and Ioye sañ he noghte see That, Ioyeande
luffedede noghte þe name of Ihesu. The wykkyde sañ be don
a-waye, þat he see noghte þe Ioye of God. Sothely þe ryghtwyse 24
sekys þe Ioye and þe lufe, and þay¹⁴ fynd it in Ihesu, whaym¹⁵ þay
luffedede. I 3ede abowte be couaytys¹⁶ of reches, and I fand
noghte Ihesu. I rane [be¹⁷] the wanntonnes of flesche, and I fand
noghte Ihesu. I satt in compaynes of worldly myrthe, and I 28
fand noghte Ihesu. In añ thire I soghte Ihesu, bot I fand hym
noghte, For he lett me wyete by his grace þat he ne es fundeñ
in þe lande of softly lyfande. Thare-fore I turnede by anothire
waye, and I rane a-bowte be pouerte, and I fand Ihesu, pure 32
¹ of. ² þat þeir desire do. ³ endyng. ⁴ qwilk þe fyld vysibul Ioyes.
⁵ vise. ⁶ for þei luf þi name. Sothly warñ þei lufd þei myghte not
Ioy: & þei þat lufs mare sal Ioy: for qwi Ioy cummes of luf. ⁷ & þat.
⁸⁻⁹ þei. ⁹ fylles. ¹⁰ þat þei are. ¹¹ witte alle. ¹² qwo. ¹³ qwa.
¹⁴ may. ¹⁵ qwam. ¹⁶ about couaytys. ¹⁷ ran be þo wantones. ¹⁸ pore.

borne in þe worlde, laid in a crybe and lappid in clathis. I ȝode by sufferynge of werynes¹, and I fand Ihesu wery in þe way, turment with hu[n]gryre², thriste & calde, fild with repreues & blames.

4 I satt by myn̄ ane, Fleande þe vanytes of þe worlde, and I fand Ihesu in deserte, fastande in þe monte, anely prayande. I ran̄ by þe payne of³ penaunce, and I fand Ihesu bowndeñ, scourgede, Gyffen̄ galle to drynke, naylede to þe Crosse, hyngande in þe Crosse and dyeand in þe Crosse. Tharefore Ihesu es noghte funden̄ in reches, bot in pouerte; noghte in delytes, bot in penance; noghte in wanton̄ Ioyeynge, bot in bytter gretynge⁴; noghte emange many, bot in anelynes⁵. Sothely ane euyl̄⁶ mane

12 fyndis noghte Ihesu, for, þare he es, he sekes hym noghte. He enforces hym̄ to seke Ihesu in þe Ioy of þe worlde, whare⁷ neuer he sail̄ be funden̄. Sothely tharefore þe nam of Ihesu es helefull⁸, & nedys by-houys be lufed of all̄ couaytaunde saluacyone. 16 He couaytes wele hys† saluacyone þat kepis besyly in hym þe name of Ihesu. Sothely I haue na wondyr if þe⁹ temptid sail̄ þat puttes noghte þe name of Ihesu in lastande mynde. Sekerly may he or scho chese¹⁰ to lyfe anely, þat has chosē þe name of Ihesu to 20 thaire¹¹ speyalle, For thare may na¹² wykked spyritte noye, þare Ihesusmekyfl̄ in mynde or is neuennyd¹³ in mouthe¹⁴, &c. Explicit.

I fled the world's vanities, and found Jesus in the desert.

The wicked cannot find Him nor know Him.

All that desire salvation must love His name.

Nota hunc istum passum.
[† Lf. 193 bk.]

[II. A Tale of Hampole's Temptation.]

Narracio.

A tale þat Richerde hermet¹⁵ [made].

24 **W**hen¹⁶ I had taken̄ my syngulere purpos, & lefte þe seculere habyte, and I be-gane mare to serue God þan man̄, it felle one a nyghte, als I lay in my ryste, in þe begynnyng of my conuersyone, þare appered to me a full faire 28 ȝonge womane, þe whilke I had sene¹⁷ be-fore, & þe whilke¹⁸ luffed

Richard Hermit, in the beginning of his hermit's life, is tempted by an apparition of a fair young woman.

¹ scharpenesse. ² hungur. ³ &. ⁴ bot gretynge. ⁵ in alones.

⁶ itt. ⁷ qware. ⁸ helpful. ⁹ he. ¹⁰ he chese. ¹¹ hys.

¹² ne. ¹³ neuend. ¹⁴ þer for it is to hald in my bysele þo name of ihesu.

¹⁵ In the Life of the Hermit (printed in Preface) it is said that this narration was found after his death—'in uno libello de suis operibus compilato.'

In the Harleian MS. it is written as one with the foregoing, and without title, ¹⁶ Qwen. ¹⁷ qwilk I had luffd. ¹⁸ & sche.

He discovers
that it is the
fiend, and
vanquishes
him by
prayer, and
the Sign of
the Cross.

This leads
him to love
Jesu more
ardently.

me noght lytill¹ in gude lufe. And when² I had be-haldyn hyre,
and I was wondyrde why³ scho com swa on nyghte in þe
wyldyrnes, Sodaynly, withowtтын any mare speche, scho laid hire
be-syde me. And when² þat I felyd hir thare, I dred þat scho⁴
sulde drawe me to Iueff, and said þat I wald ryse⁴ & blyse vs
in þe name of þe Haly Trynytee. And scho strenyde me so stail-
worthely þat I had no mouthe to speke, ne no hande to styrre;
and when² I sawe þat, I perceyuede wele þare was⁵ na womane, &
bot þe deuell in schappe of womaen. Tharefore I turnede me to
Gode⁵, & with my mynde I said, 'A, Ihesu, how precyous es thi
blude!' makand þe crosse with my fyngere in my breste: and
afls faste scho wexe wayke, & sodaynly afls was awaye. And¹²
I thanked Gode þat delyuerd me; & sothely, fra þat tym
furthe, I forced me for to luf Ihesu, and ay þe mare I profette
in þe luf of Ihesu, þe⁶ swetter I fand it, & to þis daye⁷ it went
noghte⁸ fra my mynde. Tharefore, blysside be þe nam of Ihesu¹⁶
in the worlde of worldes! Amen⁹—Amen—Amen!

Ihesu þe sone of þe glorious virgyne,

Now Lord haue mercy one all thyne!—Amen! Amen!—

Pur charite—Amen.

29

[Follow, 1. 'A [Latin] prayere þat þe same Richerd
hermet made, þt es beried at Hampulle,'—*Deus noster
refugium, O creator noster, &c.*; 2. 'Ympnus quem com-
posuit sanctus Ambrosyus, & est valde bonus,'—Ihesu,²⁴
nostra redemptio, amor & desiderium, &c.; Then, on leaf 194,]

III.

De in-perfecta contricione.

[On ff. 194.]

Rycharde hermyte reherces a dredfull tale of vn-perfitte
contrecyone þat a haly mane Cesarius tellys in Ensamble.²⁸
He says þat—

The story of
the wicked
Canon of
Paris who
made imper-

A 3onge mane, a chanone at Parys, vn-chastely and delycyously
lyfande, and full of many synnys, laye seke to þe dede. He
schrafe hym of his gret synnys, he hyghte to amende hym, He³²
rescheyuede þe sacrament of þe Autire, and Anoynte hym, and

¹ a litel.

² qwen.

³ I wondred qwy.

⁴ ryse vp.

⁵ no woman þerfor I turned me to god.

⁶ þe omitted.

⁷ & fra þat day.

⁸ neuer.

⁹ The rest omitted.

swa he dyede. Tiff his graunye it semyde als þe ayere gafe
 seruese. Eftyr a faa dayes, he apperyde tiff ane þat was famy-
 liare tiff hym in hys lyfe, and sayde þat he was dampnede, for þis
 4 Enchesone: 'Pose I ware,' *quod* he, 'schreuen, & hyghte to
 doo penance, Me wauntede verray contrycyone, wythowtten þe
 whilke, all othere thynges avayles noghte. For-thy, if I
 hyghte to lese my foly, my concyens sayde þat, if I lefede tham,
 8 3et walde I hafe delyte in myn alde lyfe. And tiff þat my
 herte heldede mare, and bowghede, Thane to restreyne me
 fra all thoghtes þat I knewe agaynes Goddes wiff. And for-thy
 I had na stabyll purpos in gude, na perfite contrycyone, Whare-
 12 fore sentence of dampnacyone Felle one me & wente agaynes mee.'

fect shrift
 and was
 damned.

IV.

A ff-swa he reherces a-nothyre tale of verraye contre-
 cyone, þat þe same clerke † Cesarius says. He tellys
 þat—

[†MS.clerke.]

16 A scolere at Pares had done many full synnys, þe whylke he
 hade schame to schryfe hym of. At þe last, gret sorowe of
 herte ouercome his schame; and when he was redy to schryfe
 hym tiff þe priore of þe Abbay of Saynte Victor, swa mekiff con-
 20 tricyone was in his herte, Syghynge in his breste, Sobbynge
 in his throtte, þat he moghte noghte brynge a worde furthe.
 Thane the priore said tiff hym, 'Gaa and wrytte thy synnes.'
 He dyd swa, and come a-gayne to þe pryoure, and gafe hym
 24 þat he hadde wretyn, For 3itt he myghte noghte schryfe hym
 with mouthe. The prioure saghe the synnys swa grette þat,
 thurghe leue of þe scolere, he schewede theym to þe Abbote, to
 hafe conceyle. The Abbote tuke þat byff þat pay warre
 28 wretyn In, and lukede thare-one. He sande na thyng wretyn,
 and sayd to þe prioure, 'What may here be redde, þare noghte
 es wretyn?' That saghe þe pryour, & wondyrde gretly, & saide
 'Wyet 3e þat his synns here warre wretyn, & I redde thaym;
 32 Bot now I see þat God has sene hys contrycyone, & forgyfes
 hym all his synnes.' þis þe Abbot & þe prioure tolde þe scolere,
 and he with gret Ioye thanked God.

The story of
 the scholar of
 Paris whose
 great sins

were blotted
 out from the
 paper on
 which they
 were written.

V.

[On H. 194.]

**Moralia Richardi heremite de natura apis, vnde qualis
apis argumentosa. ¶ Apis.**

The three
qualities of
the bee—
(1) She is
[† Lf. 194 bk.]
never idle.
(2) She
weights her-
self by carry-
ing earth
when she
flies.
(3) She keeps
her wings
clean and
bright.
Thus right-
eous men are
never idle.

And hold
themselves
vile and low
and so avoid
pride.

And keep the
wings of their
souls clean by
charity.

As the bees
fight against
those who
would rob
their honey,
so should we
against devils.
Earthly
friends often
an imped-
iment to the
divine life.

As some birds
Aristotill
fly well and
some badly, so
is it with men
in the service
of God.

The bee has thre kyndis. Ane es, þat scho es neuer ydiff,
and scho es noghte with thaym þat wiþ noghte wyrke, 4
Bot castys þat thaym owte, and puttes thaym awaye.
A-nothire es, þat when scho flyes, scho takes erthe in hyr fette
þat scho be noghte lyghtly ouer-heghede in the ayere of wynde.
The thyrde es, þat scho kepes clene and bryghte hire winges. 8
Thus ryghtwyse men þat lufes God are never in ydyllnes, For
owthire pay ere in trauayle, prayand, or thynkande, or redande,
or othere gude doande, or with takand ydiff meñ, and schewand
thaym worthy to be put fra þe ryste of heuen, For thay wiþ 12
noghte trauayle. Here pay take erthe, þat es, pay halde þam
selfe vile & erthely, that thay be noghte blawen with þe wynde
of vanyte and of pryde. Thay kepe thaire wynges clene, that
es, þe twa commandementes of charyte pay fulfill in gud 16
concyens, and thay hafe othyre vertus vnblendyde with þe
fylthe of syn and vnclene luste. **A**ristotill sais þat þe bees are
feghtande agaynes hym þat wiþ drawe paire hony fra thaym;
Swa sulde we do agaynes deuells þat afforces tham to reue fra 20
vs þe hony of poure lyfe & of grace. For many are þat neuer
kane halde þe ordyre of lufe ynesche paire frendys sybbe or
Fremmede, Bot outhire pay lufe þaym ouer mekill, or thay lufe
þam ouer lyttill, settand thaire thoghte vnryghtwysely on 24
thaym, or pay lufe thaym ouer lyttill, yf pay doo noghte all as
þey wolde till þam. Swylke kane noghte fyghte for thaire hony,
For-thy þe deuelle turnes it to wormes, and makes peire saules
ofte sythes full bitter in angwys and tene, and besynes of vayne 28
thoghtes, & oper wrechidnes, For thay are so heuy in erthely
frenchype þat pay may noghte flee in-till þe lufe of Ihesu Criste,
in þe wylke pay moghte wele for-gaa þe lufe of all creaturs
lyfande in erthe. Whare-fore, accordandly, **A**rystotill sais þat 32
some fowheles are of gude flyghyng, þat passes fra a land to
a-nothire; Some are of ill flyghyng, for heuynes of body and

for paire neste es noghte ferre fra þe erthe. Thus es it of
 thaim pat turnes þam to Godes seruys,—Some are of gude
 flyeghyng, for thay flye fra erthe to heuen, and rystes thaim
 4 thare in thoghte, and are fedde in delite of Goddes lufe, and
 has thoghte of na lufe of þe worlde. Some are pat kan noghte
 flyghe fra þis lande, bot in þe weye late theyre herte ryste, and
 delyttes þaym in sere lufes of men and women, als þay come &
 8 gaa, nowe ane & nowe a-nothire. And in Ihesu Criste þay kan
 fynde na swettnes; Or if þay any tym fele oghte, it es swa lyttill
 and swa schorte, for othire thoghtes pat are in thaim, pat
 it brynges thaim till na stabylnes. Or þay are lyke till a fowle
 12 pat es callede 'strucyo' or storke, pat has wenges, and it may
 noghte flye, for charge of body. Swa þay hafe vndirstandyng,
 and fastes and wakes, and semes haly to mens syghte; bot thay
 may noghte flye to lufe and contemplacyone of God, þay are so
 16 charged wyth othyre affeccyons and othire vanytes. **Explicit.**

Some can find
 no sweetness
 in Jesus
 Christ.

They are like
 the Stork that
 cannot fly for
 heaviness.

VI

De vita cuiusdam puelle incluse proptter Amorem Christi.

[On lf. 194 bk.]

Alswa Heraclides þe clerke telles pat a mayden forsuke
 þir Cete, and satte in a sepulchre, and tuke hir mete
 20 at a lyttill hole, ten ȝere. Scho saghe neuer man ne woman,
 ne þay hir face, Bot stode at a hole, and talde why scho was
 enclosede, And said pat "a ȝonge man was tempede of my
 fairehede; For-thy me warre leuere be, als lange als I lyfe,
 24 in þis sepulchre, þan any sawle pat es made til þe lyknes of
 Gode, suld perichse by cause of me." And when men askede hire:
 how scho myghte swa lyffe, scho said, "fra the begynnynge
 of the day I gyfe me till praynge till forthe dayes; Thane
 28 I wyrke with handes some thyng; and alswa I wyrke in
 thoghtes, by patryarkes, prophetes, appostilles, Martyrs and
 confessours, and by-haldes paire Ioye. And afterwarde I take
 my mete. When euen commys, with gret Ioye I lofe my
 32 lorde. The ende of my lyfe I habye in gude hope and thole-
 modnes": & loo, swa perfittly a woman lyfede! Richard
 herymyte reherces þis tale in Ensampill.

A maiden
 shut herself
 [† Lf. 195.]
 in a sepulchre
 to prevent a
 man sinning
 by loving her.

She spent her
 days in prayer,
 in thoughts of
 martyrs, &c.,

and awaited
 death in hope.

[Follow, two short Latin pieces; 1. *Richardus heremyta—Meliora sunt verbera tua vino, &c.* 2. *Item, inferius idem Richardus,—O quam delectabile gaudium et delicatum solacium amare Dei filium, &c.*; then, on leaf 195 back,]

VII.

[† Lf. 195 bk.] † **A notabill Tretys off the ten Comandementys, Drawen by Richerde, the hermyte off Hampull.**

¶ I.
The first Com-
mandment.

Forbids
witchcraft,
sorcery, di-
vining, and
astrology.

Men may
reverence
holy crosses
and images.

¶ ij.
The second
Command-
ment (third
in Decalogue).
Forbids vain
and wicked
oaths.

The fyrste comandement es ‘Thy Lorde God þou sañ loute, and til Hym anely þou sañ *serue*.’ In this comandement 8 es forboden añ mawmetryse, añ wycherafte and charemynge, the wylke may do na remedy till any seknes of mañ, woman, or beste, For þay erre þe snarrys of þe deuelle, by þe whilke he afforces hym to dyssayue mankynde. Alswa in þis 12 commandemente es forbodyn to gyffe trouthe till socerye or till dyuynynge; by sternys, or by dremys, or by any swylke thynges. Astronomyenes by-haldes þe daye and þe houre, and þe poynte pat mañ es borne In, and vndyr whylke syngne he es borne, 16 and þe poynte pat he begynnes to be In; and by þire syngnes and oper, þay saye pat þay say that sañ be-fañ þe man aftywarde; Bot theyre errowre es reproffede of haly doctours. Haly crosses meñ sañ lowte, For thay are in syngne of Cryste 20 crucyfiede. To ymages es þe louynge pat es till thaym of whaym þaire are þe ymage; For pat Entent anely þaire are for to lowte.

The tothire comandement es ‘þou sañ noghte take þe name, 24 of God in vayne.’ Here is forboden athe with-owtten cheson. He pat neuenes God & sweris fals, dispys[e] God. In thre maners mane may syn in swerynge; That es, if he swere agayne, his concyence, or if he swere be Cryste wondes or blude, 28 That es euermare gret syn, þofe it be sothe pat he sweris, For it sounes in irreu[er]ence of Ihesu Cryste. Also if he com agaynes his athe, noght fulfilland pat he has sworne. The nam

of Gode es takyñ in vayne one many maners : with herte, with mouthe, with werke. With herte, takes false crystyn meñ it in vayne, þat rescheyues þe sacrement with-owtten grace in sawle.

The name of God taken in vain in many manners.

- 4 With monthe es it tane in vayne, with all athes brekyng, of new prechyng þat es vanyte and vndevocyone ; prayere, when we honour God with oure lyppys, and oure hertys erre ferre fra Hym. With werke, ypocrittes takes Goddes nam in vayne, For they 8 feyne gud dede with-owtten, and þey erre with-owtten charyte and vertue and force of sawle to stand agayne all ill styrrynges.

New preaching, formal prayer, and hypocrisy.

- The thirde commandement es 'Vmbethynke the þat thou halowe þi halydaye.' This commandement may be takyñ in thre 12 maneres. Firste generally, þat we sesse of all vyces þat lettys deuocyone to God in prayenge and thynkyng. The thyrd¹ es specyall, als in contemplaytyfe meñ þat departis paym fra all werldly thynges, swa þat þey hally gyfe paym till God. The 16 fyrste manere es nedfull vs to do ; The tothire we awe to do ; The thirde es perfeccyone. For-thi, one þe halydaye, men awe, als God byddys, to lese all syn, and do na werke þat lettis thaym to gyffe paire herte to Godd, thatt pay halowe þe daye 20 in ryst, and deuocyone, and dedys of charyte.

¶ iii.
The third (fourth) Commandment.
Its general meaning.
Special meaning for contemplative men.

- The ferthe comandement es 'Honoure thy fadyre and pi modyre.' That es, in twa thynges, þat es, bodyly and gastely. Bodyly, in sustenance, þat pay be helpede and sustayned in paire 24 elde, and when pay are vnmyghty of paym selfe. Gastely, in reuerence and bouxomnes, þat pay say to þañ na wordes of myssawe, ne vnhoneste, ne of displesance, vnauyessedly, Bot serue þañ mekely, and gladly and lawlyly, þat pay may wyñ þat 28 Godde hyghte to swylke barnes þat es laude of lyghte. And if pay be dede, thaym awe to helpe paire sawles with almous dedes and prayers.

¶ iiij.
The fourth (fifth) Commandment.
Duty to parents bodily and ghostly.

- The fifte commandement † es, þat 'thow slaa na mañ, nowthire 32 with assente, ne with werke, ne with worde or fauour.' And also here es forboden vn-ryghtewyse hurtyng of any person. Thay are slaers gastely, þat wiñ noghte feede þe pouer in nede, and þat defames men, and þat confoundes Innocentys.

If they are dead their souls must be helped by alms-deeds.

¶ v.
[† Lf. 196.]
The fifth (sixth) Commandment.

Spiritual murderers.

¹ The second, or 'tothire,' is omitted.

¶ vi.

The sixth (7th)
Command-
ment.
Forbids all
manner of
pollution.

The sexte commandement es, 'Thow sañ be na lichoure'; pat es, thow sañ haue na man or womañ Bot pat pou has taken in fourme of Haly Kyrke. Alswa here es forboden ał maner of wilfull pollusyone procurede one any maner agaynes kyndly oys 4 or oper-gates.

¶ vij.

The seventh
(eighth) Com-
mandment.

The seuende commandement, es 'Thow sañ noghte do na thyfte.' In the whylke es forboden ał manere of with-draweynge of oper men thynges wrangwysely, agaynes paire 8 wyll pat aghte it, Bot if it ware in tyme of maste nede, when ał thynges erre comone. Also here es forboden gillery of weghte or of tale, or of mett or of mesure, or thorow okyre, or violence, or drede, als bedeffs or foresters duse, and mynysters of þe 12 kyng, or thurghe extorcyone, als lordes duse.

All cheating
and impos-
ture forbid-
den.

¶ viij.

The eighth
(ninth) Com-
mandment.

The aughten commandement es, that 'thow sañ noghte bere false wyttnes agaynes thi neghteboure,' als in assys, or cause of matremoyne. And also lyenges ere forboden in pis commande- 16 ment, and forswerrynge. Bot ał lyenges are noghte dedly syn, bot if pay noye till som man bodyly or gastely.

All lying is
not deadly
sin.

¶ ix.

The ninth
(part of tenth)
Command-
ment.

Our neigh-
bour's goods
not to be
wrongly co-
veted.

The nynde commandement es, 'Thow sañ noghte couayte þe hous or oper thyng mobil or in-mobil of þi neghtbour with 20 wrange,' ne pou sañ noghte hald oper mens gude if pou may zelde thaym, elles þi penance saues þe noghte.

¶ x.

The tenth
(part) Com-
mandment.

We ought to
love our
neighbour as
ourselves.

The tend commandement es, 'Thow sañ noghte couayte þi neghtbour wyfe, ne his seruande, ne his mayden, ne mобыlls 24 of his.' He lufes God pat kepis thire commandementes for lufe. His neghtbour hym awe to lufe als hym selfe, pat es, till þe same gude pat he lufes hym-selfe to, na thyng till itt; and pat he lufe his neghtbour saule mare þañ his body, or any gude of 28 þe worlde, & *cetera*. Explicit.

VIII.

Item, Idem de septem donis *Spiritus Sancti*.

Also of the gyftes of the Haly Gaste.

[On ff. 196.]

4 **P**e seuen gyftes of þe Haly Gaste þat are gyfēn to men and
 wymmen þat er ordaynede to þe Ioye of heuen, and ledys
 thaire lyfe in this worlde rehtwysely:—Thire are thay,
 Wysdom, Vndyrstandynge, Counsaile, Strenghe, Con-
 nynge, Pete, The drede of God. Begynn we at Consaile, for
 8 þare-of es myster at the begynnynge of oure werkes, þat vs
 myslyke noghte afterwarde. With thire seuē gyftes þe Haly
 Gaste teches sere meñ serely. ¶ Consaile es doynge awaye of
 worldes reches, and of all delytes of all thynges þat mane may
 12 be tagyld with in thoghte or dede, and þat withdrawynge in-
 till contemplacyone of Gode. ¶ Vndyrstandynge es to knowe whate
 es to doo and whate es to lese, and þat that sail be gyffēn, to
 gyffe it to thaym þat has nede, noghte till oper þat has na
 16 myster. ¶ Wysdome es forgetynge of erthely thynges, and
 thynkyng of heuen, with discrecyone of all meñ dedys. In þis
 gyfte schynes contemplacyone, þat es, Saynt Austyn says,
 A gastely dede of fleschely Affeccyones thurghe þe Ioye of
 20 Araysede thoghte. + ¶ Strenghe es lastynge to fullfyll gude pur-
 pose, þat it be noghte lefte for wele ne for waa. ¶ Pete es, þat a man
 be mylde, and gaynesay noghte haly writte when it smyttes his
 synnys, whethire he vndyrstand it or noghte, Bot in all his
 24 myghte purge he þe vilte of syn in hym and oper. ¶ Connyng
 es, þat makes a man of gude, noghte ruysand hym of his reghte-
 wysnes, bot sorowand of his synnys, and þat man gedrys erthely
 gude anely to the honour of God, and prow to oper meñ þan
 28 hym-selfe. ¶ The drede of God es, þat we turne noghte Agayne
 till oure syn thurghe any ill eggyng. And þat es drede perfite
 in vs, and gastely, When we drede to wrethe God in þe leste syn
 þat we kan knowe, and flese it als venym. **Explicit.**

The seven
gifts of the
Holy Ghost.I. Counsel,
which is the
taking up the
contempla-
tive life.ij. Under-
standing,
which teaches
us how to dis-
tribute to the
needy.iij. Wisdom,
which makes
us think of
Heaven.

Austyn.

[† Lf. 196 bk.]
iiij. Strength,
which is sted-
fastness in
good purpose.v. Pity,
which makes
a man humble
to receive the
teaching of
Holy Writ.vj. Cunning,
which makes
a man peni-
tent and cha-
ritable.vij. The fear
of God, which
makes us fear
to sin.

IX.

[Onlf. 196 bk.]

Item, idem de dilectacione in Deo.

Also of þe same,
delyte and ȝernyng of Gode.**Ihesus, Marie filius, sit michi clemens & propecius! Amen! 4**What delight
in God is.

Gernyng and delite of Ihesu Criste, þat has na thyng of
worldes thoghtes, es wondyrfull pure, haly, and faste;
and when a man felis hym in þat degre, than es a man
Circumsysede gastely. When all oper besynes and affeccyons 8
and thoghtes are drawen away owte of his saule That he may
hase ryste in Goddes lufe, with-owtten tagillynge of oper thynges.

Its wonderfull
power.

¶ The delyte es wondirfull. It es sa heghe þat na thoghte may
reche þar-to to bryng it doun. ¶ It es pure, when it es noghte 12
blendid with na thyng þat es contrayrie thare-to. ¶ And it es

Three things
which in-
crease delight
in God.

faste, when it es clene and stabill, delitande by it-selfe. ¶ Thre
thynges makes delite in Gode heghe. Ane es, restreynyng of
fleschely luste in compleccionne. Anoper es, restreynyng or 16
repressyng of ill styrryng and of temptacione in will. The
thirde es, kepyng or hegheyng of þe herte in lyghtenyng of
þe Halygaste, þat haldis his herte vpe fra all erthely thoghtes,
þat he sette nane obstakill at the comyng of Criste in-till hym. 20

Two things
which make
this delight
pure.

¶ Ilkane þat couaytes endles hele, Be he besy nyghte and daye to
fulfyll þis lare, or elles to Criste; lufe he may noghte wynne; For
it es heghe, and all þat it duellis in, it lyftes abownd layery lustes
and vile couaytes, and abownd all affeccyouns and thoghtes of 24
any bodily thyng. Twa thynges makes oure delyte pure.
Ane es, ternyng of sensualite to the skylle. For, when any es
tornede to delite of hys fyve wittes, alsonne vnclennes entyrs in-
to his saule. Anoper es, þat þe skylle mekely be vssede in gastely 28
thynges, als in medytacyons, and orysouns, and luyng in haly
bukes. For-thy þe delyte þat has noghte of vnordaynde
styrryng, and mekely has styrryng in Criste, and in whilke
þe sensuallite es tournede to þe skylle, all sette and eysede tyll 32
God, makys a mans saule in ryste & sekirnes, and ay to duell in

gude hope, & to be payede with all Godis sandes with-owtten
gruchynge or heynese of thoghte3, & *cetera*. **Explicit.**

Explicit carmen. Qui scripsit, sit benedictus! Amen!

4 †¶ **Incipit Speculum Sancti Edmundi Cantuarensis** [† Leaf 197.]

Archiepiscopi in Anglicis.

Here begynnys The Myrrour of Seynt Edmonde þe
Ersebechope of Canterberye. [*Not printed here.*]

X.

8 [The Anehede of Godd with manniss saule.]¹

[On lf. 219
bk.]

The Union
of God with
man's Soul is
the highest
perfection.

12 **D**ere Frende, wit þou wele þat þe ende and þe soueraynte
of perfeccione standes in a verray anehede of Godd
and of manes saule by *perfyte* charyte. This Ende
þan es verrayly made, whene þe myghtes of þe saule
er refourmede by grace to þe dignyte and þe state of þe
firste condicione, þat es, whene þe mynde es stablede
sadelly, with-owtten †changynge and vagacyone, in Godd and
16 gastely thynges, and when the resone es cleryde fra all worldly
& fleschely behaldynges and Imagycyones, *fygours* and fantasyes
of creatures, and es illumenede with grace for to be-halde
Godde and gastely thynges, and when þe wyl and þe affeccyon
20 es puryfiede and clensede fra all fleschely lustes, kyndely and
werldly lufe, and es enflawmede with brennande lufe of þe Haly
Gaste. Bot þis wondirfull anehede may noghte be fulfillede
*perfyte*ly, contenually, ne hally in þis lyfe, for corrupecyon of þe
24 flesche, Bot anely in þe blysse of heuen. Neuer-þe-lattere, þe
nerre þat a saule in þis presente lyfe may come to þis anehede,
þe mare *perfyte* it es, For [þe mare] þat it es refourmede by grace
till þe ymage and þe lyknes of his creatoure here one þis manere
28 wyse, þe more Ioy and blysse sall it hafe in heuen. Oure Lorde
Godd es ane Endles beyng with-owtten chaungynge, All-myghtty
with-owtten faylynge, Souerayne wysdome, lyghte, sofastenes
with-owtten errour or myrknes; Souerayne gudnes, lufe, Pees

[† Lf. 220.]

This Union
may not be
fully reached
in this life.

The nature of
God.

The nearer a
soul can be

¹ This treatise, which is without heading in the MS., was ascribed to Richard Rolle by Sir F. Madden when he examined the Thornton MS. in 1835.

brought to
this nature
the higher its
advance.

The comfort
a soul thus
gains.

The fleshly
nature made
to minister to
its delight.

For this the
dignity of the
soul is shown.
[† l.f. 220 bk.]

and swetnes; þan, þe mare þat a saule es Anehede, festened, *con-*
fourmede & loynede to oure Lorde Godd, þe mare stabiff it es
& myghty, þe mare wysse & clere, Gude, peyseble, luffande,
and mare vertuous; and so it es mare *perfite*. For a saule þat 4
haues, by *grace* of Ihesu, and lange trauayle of bodyly & gastely
excercyse, *ouercommen* and dystroyede concupyscens and passiouns,
and vnskillwyse styrrynges *with-in* it-selfe, and *with-owtten*
in þe sensualite, and es clede¹ in vertus,—as in mekenes and 8
myldnes, in pacyence, in sothefastnes, in gastely strenghe and
ryghtewisenes, in contynence, in wysdom, in trouthe, hope, and
charyte,—þan es it made *perfite* als it may be in þis lyfe. Mekiff
comforthe it reschayues of oure Lorde, nozte anely inwardly in 12
his preue substance, be þe vertu of þe anehede to oure Lorde, þat
lyes in knaweynge and lufyng of Godd, in lyghte of gastely
brynnynge of hym, in *transfourmyng* of þe saule in þe Godhede,
Bot also in many *oper* comforthes, & Sauours, swettnes, and 16
wondirfull felynges one sere maners. Aftir oure Lorde vouches
safe to vesete his creatours here in erthe, and eftyre þe saule pro-
fytes and waxes in charyte, Some saule (by vertue of charyte þat
Godd gyffes it) es so clenese, þat all creaturs, in all þat he heris 20
or sese, or felis by any of his wittes, turnes hym till comforthe
and gladnes; and þe sensualite receyues newe savour and swetnes
in all creaturs. And righte als before, þe lykynges in þe sensualite
ware fleschely, vayne, and veyous, for þe payne of þe orygynalle 24
synn, righte so nowe þay ere made gastely, and clene, *with-owtten*
bitternes and bytyng of concyence. And þis es þe gudnes of
oure Lorde, þat, sen þe saule es puneschede in the sensualite, and
þe flesche es partynere of þe payne, That eftirwarde þe saule be 28
comforthede in hir sensualite, and þe flesche be felawe of þe Ioye
and comforthe *with* þe saule, noghte fleschely, bot gastely, als he
was felawe in tribulacione and payne. þis es þe fredom & þe
lordchipe, † dygnyte and þe wyrchipe, þat a manes saule hase *ouer* 32
all creaturs; The whylke dygnyte he may receyue by grace here,
þat ilk a creature sauoure to hym als it es, and þat es, when by
grace he sese, or he heres, or he felys anely Godd in all creaturs.

¹ *Stain in MS.*

One þis maner wyse a saule es made gastely in þe sensualite by
 abowndance of charite þat es in þe substance of the saule. Also
 oure Lorde comforthes a saule by Aungeſs sange. Bot what þat
 4 sange es, it may noghte [be] dyscryuede be no bodyly lyknes, for it
 es gastely, and abownd aſſ manere of ymagynacyone and mans
 resoñ. It may be perceyuede and felide in a saule, bot it may
 noghte be spoken. Neuer-þe-lattere, I speke þare-of to þe als
 8 me thynke. When a saule es purifyede by þe lufe of Godd,
 Illumynede by wysedom, stabled by myghte of Godd, Than es þe
 eghe of þe saule opnyed to be-halde gastely thynges, as vertus,
 Aungeſs, and haly saules, and heuenly thynges. Thane es þe saule
 12 abill, by cause of clenness, to fele þe toucheynge, þe spekyng of
 gude Aungeſs. This touchyng and spekyng es gastely, noghte
 bodyly: For when þe saule es lyftede and raysede owte of the
 sensualyte, and owte of mynde of any erthely thynges, Than in
 16 gret feruoure of lufe and lyghte of Godd, if oure Lorde vouche-
 safe, þe saule may here & fele heuenly sownd, made by þe pre-
 sence of Aungeſs in louynge of Godd. Noghte þat þis sange of
 Aungeſs es souerayne Ioy of þe saule, Bot a defference þat es
 20 by-twyxe a manes saule in flesche and ane Aungelle, be-cause of
 vncleennes. A saule may noghte here it, bot by rauyschyng in
 lufe, and nedis for to be purifyede full clene, and fullfillide of
 mekyll charyte, are it ware abyll for to here heuenly sownd.
 24 For þe souerayne and þe Escencyalle Ioy es in þe lufe of Godd by
 hym-selfe and for hym-selfe, and þe secundarye es in comonyng
 and byhaldyng of Aungeſs and gastely creaturs. For, ryghte as
 a saule, in vndirstandyng of gastely thynges, es of ofte sythes
 28 touched and kennede thurghe bodylymagynacyone, by wyrkyng
 of Aungeſs (as Ezechielle þe profetesawe in bodilymagynacyone
 þe sothefastnes of Goddes preuates), Righte so, in þe lufe of
 Godd, a saule, be þe presence of Aungelles, es raueschede owte
 32 of aſſ mynde of erthely and fleschely thynges in-to a heuenly Ioye,
 to here Aungeſs saunge and heuenly sownd, estir þat þe charite
 es mare or lesse. Nowe than, thynke me, þat þer may no saule
 fele verreyly Aungeſs sange ne heuenly sownd, bot it be in perfite
 36 charite. And noghte for-thi aſſ þat are in perfite charyte ne

Also our Lord
 comforts a
 soul by angels'
 song.

This cannot
 be fully de-
 scribed, but I
 will speak of
 it as I think.

The way to
 hear it is by
 an excess of
 love.

And not all
those who are
in perfect
charity can
hear it.

Our Lord
knows the
soul that for
burning
love is worthy
to hear angels'
song.

[† Lf. 221.]

Some are de-
ceived by
their own
imagination
in this matter.

And are
under delu-
sions arising
from physical
causes.

This is the
craft of the
Devil.

hāse noghte felyde it, Bot anely þat saule þat es purede in þe
fyre of lufe of Godd, þat aȝ erthely sauoure es brynte owte of it,
and aȝ menes lettande be-twyx þe saule and þe clenness of Angells
es broken and put away fra it. þan sothely may he synge a 4
newe sange, and sothely may he here a blysfull heuenly sownd
and Aungells sange, with-owtten dessayte or feynynge. Oure
Lorde wate whare þat saule es þat, for abowndance of brynnande
lufe, es worthi to here Aungells sange. Wha-so þan will here 8
Aungells sange, and noghte be dysseyued by feynynge, † ne by
ymagynacyone of hym-selfe, ne by illusyone of þe Enemy, hym
behoues hafe perfite charite, and þat es, when aȝ vayne lufe and
drede, vayne Ioy and sorowe, es casten owte of þe herte, þat he 12
lufes na thyng bot Godd, ne dredis na thyng bot Godd, ne
Ioyes ne sorowes na thyng bot in Godd, or of Godd. Who-so
myghte, by þe grace of Godd, go þis way, he sulde noghte erre.
Neuer-þe-lattere sonnd meñ ere disceyued by þaire awennd ymagy- 16
nacyon, or by illucyon of þe Enemy in þis matere. Sonnd mañ,
when he hase lange trauelde bodily and gastely in dystroyng of
synnes and getyng of vertus, and peraunture hase getynd
by grace a somdele ryste, and a clerete in concyence, onone he 20
leues prayers, redyngs of haly writte, and medytacions of þe
passione of Criste, and þe mynde of his wrechidnes, and, are
he be callede of Godd, he gedys his wittys by violence to seke
and to be-halde heuenly thynges, are his eghe be made gastely 24
by grace, and ouertrauells by ymagynacionns his wittes, and by
vndiscrete trauelynge turnes þe braynes in his heuede, and for-
brekes þe myghtes and þe wittes of þe saule and of þe body; and
þañ, for febilnes of þe brayne, hym thynkes þat he heres woundir- 28
full sownes and sanges, and þat es no thyng eȝs bot a fantasie
caused of trubbling of þe brayne, as a mañ þat es in a frensyne,
hym thynkes þat he herys or sese þat na noþer man duse, and aȝ
es bot vanyte and fantasie of þe heued; or elles by wyrkyng of 32
þe enemy þat fenys swylke sowune in h[is her]yng. For if a mañ
hase any presumpcione in his fantasies and in his wirkyng, and
pare-be falles in-to vndiscrete ymagynacyone, as it ware a frensyne,
and es noghte kennede ne rewlede of grace, ne comforthede by 36

gastely strenghe, þe deuclle entirs þan by fals illumynacyons, and
 fals sownnes and swetnes, and dyssaues a mans saule. And of
 þis false grounde sprynges errorrs and heryses, false prophesyes,
 4 presumpcyons and false rusynngs, Blasfemyes, and sclandrynges,
 and many oþer meschefes. And þare-fore, if þou se any mañ
 gastely ocupiede Falle in any of þise synnes, and þise dissaytes,
 or in frensydes, wit þou wele þat he herde neuer ne felide Aungels
 8 sange, ne heuenly sowne. For sothely, he þat verreyly heres
 Aungels sange, he es made so wyse þat he sañt neuer erre by
 fantasye, ne by indiscrecyon, ne by no sleghte of þe deuclle.
 Also som men felis in theire heites as it ware a gastely sowne and
 12 swete sanges of dyuerse maners, and þis es commonly gude, and
 somtyme it may turne tyll dissayte. þis sowne es felide one þis
 wyse. Some mañ settis þe thoghte of his herte anely in þe
 name of Ihesu, and stedfastly haldis it þare-too; and in schorte
 16 tym hym thynkes that þat name turnes hym till gret comforthe
 and swetnes, and hym thynkes þat þe name sowunes in his herte
 delitably, as it were a saunge, and þe vertu of þis likyng es so
 myghty, þat it drawes in all þe wittes of þe saule þare-to. Who-
 20 so may fele þis sownne and þis swetnes verrayly in his herte, wite
 he wile þat it es of Godd; and als lange als he es meke, he sañt
 noghte be dissayuede. Bot þis es noghte Aungels sange, bot it
 es a saunge of þe saule, be vertu of þe name, and by touchyng of
 24 þe gude Aungels. For when a saule † offers it to Ihesu trewly
 & mekely, puttande all his traiste and his desyre in hym, and
 besily kepis in his mynde, Oure Lorde Ihesu, whene he witt,
 puris þe affeccione of þe saule, and fillis it & fedis it with
 28 swetnes of hym-selfe, and makes his name in þe felyng of þe
 saule as hony, and as sange, and as any thyng þat es delitable.
 So þat it lykys þe saule euer mare for to cry 'Ihesu, Ihesu'; and
 noghte anely he hase comforthe in þis, bot also in psalmes¹ and
 32 ympnes, and antymms of Haly Kyrke, þat þe herte synges þam
 swetely, deuotly, and frely, with-owtten any trauelle of þe saule,
 or bitternes, in þe same tym, and note; þat Haly Kyrke vses.
 This es þe gude and of þe gyfte of Godd; For þe substance of þis

And no true
 hearing of
 angels' song.

Other delu-
 sions that
 may arise in
 the mind.

Danger aris-
 ing from an
 intense devo-
 tion to the
 name of
 Jesus.

Difference be-
 tween angels'
 song and the
 songs of the
 Lord.

[† Lf. 221 bk.]

¹ MS. spalmes.

Danger from
vain-glory.

Danger from
a mere
mechanical
remembrance
of the name of
Jesus.

This is no-
thing but
blindness and
folly.

Our safety
lies in hu-
mility.

These are my
views, though
others may be
able to say
more.

felynge lyes in þe lufe of Ihesu, whilke es fedde and lyghtenede
by swilke maner of sanges. Neuer-þe-lattere, in þis maner
felynge a saule may be disceyuede by vayne glorie, noghte in
pat tym̃ pat þe affeccioñ synges to Ihesu and loues Ihesu 4
in swetnes of hym, bot eftyrwarde, whan it cesses, & þe herte
kelis of loue of Ihesu, Thañ entyrs in vayne glorie. Also sum
mañ es dessayuede on þis wyese. He heris wele say pat it es
gude to haue Ihesu in his mynde, or any oper gude worde of 8
Godd̃, and pañ he streynes his herte myghtly to þat name, and
by acostom̃ he hase it nerehande alway in his mynde. Noghte
for-thi he felis nouþer þare-by, in his affeccyonne, swetnes, ne
lighte of knawynge in his resouñ, bot anely a nakede mynde of 12
Godd̃ or of Ihesu, or of Mary, or of any oper gude worde. Here
may be disceyte, noghte for it es ill̃ to hafe Ihesu in mynde oñ þis
wyse, Bot if he [think a thinge] and this mynde, pat es anely his
aweñ wyrkyng by custom̃, halde it a specyalle vesityacyoñ of 16
oure Lorde, and thynke it mare pañ it es. For, wite þou wele,
pat a nakede mynde or a nakede ymagycioñ of Ihesu or of any
gastely thyng, with-owtteñ swetnes of lufe in þe affeccioñ, or
with-owtteñ lyghte of knawynge in resouñ, es bot a blyndnes, 20
and a waye to dessayte, if a mañ halde it in his aweñ mare pañ
it es. Thare-fore I halde it sekyre pat he be meke in his aweñ
felynge, and halde þis mynde in regarde noghte, till̃ he mowe, be
custom̃ and vsynge of þis mynde, fele þe fyre of lufe in his affec- 24
cioñ, and þe lyghte of knawynge in his resoñ. Loo! I haue
tolde þe in þis mater a lyttill̃ as me thynke; noghte affermande
pat þis suffisches, ne pat þis es þe sothefastnes in þis mater. Bot
if þe thynke it oper-wyse, or elles any oper mañ sauour by grace 28
þe contrarye here-to, I leue þe saying, and gyfe stede to hym. It
sufficeth̃ to me for to lyffe in trouthe princypally, and noghte in
felynge.

[*Follows, on Lf. 222, a Poem :*

þi Ioy be ilke a dele to serue thi Godd̃ to paye . . .

ends : Thow sañ hym se with eghe

And come to Criste thi frende.]

Explicit, &c.

XI.

[ACTIVE AND CONTEMPLATIVE LIFE¹.]

†[b. Rethirne and susteryne bodely and goostely, two maner of states ther bene in holy chirch, be the which cristen soules plesyn God and gettyn hem the blisse of heven, the one is
4 bodily, and the other is gostely. Bodely wirkyngelongith principally to worldely men or women, the which haunte leufully worldely goodes, and wilfully vsen worldely besynnessis. Also itt longith to all yonge begynnynge men, which come newe
8 oute of worldely synnes to the seruyce of God, for to make hem able to goostely wyrkynges, and for to breke downe the vnboxomnes of the body be skiff, And swich bodely wyrkynges that itt myght be souple and redy, and not moch contrarious
12 to the spirite in gostely wyrkynges. For, as seynt Poule seith, as women was maade for man, and not man for women, Ryght so bodely wirkyngis was maade for goostely, and not gostely for bodely. Bodely wirkyngis goth before, and gostely comyth aftir,
16 so seith seynt Poule,

[† Lf. 59.]
The two states in Holy Church, bodily and ghostly.
[Bibl. Reg. 17. C. xviii.]

The Ghostly state the highest.

Non quod prius spirituale, sed quod prius animale, deinde spirituale.

¹ The Lincoln manuscript of this treatise being imperfect, the beginning, to p. 27, line 29, is supplied from a British Museum MS. (Bibl. Reg. 17. C. xviii). This, as will be observed, is in a different dialect from the Thornton MS., being more modern, and according to Mr. Morris's test of the verbal plurals, of Midland dialect. There is also a MS. of the treatise in Cambridge University Library, which differs in dialect from both the above, and appears to be of still later date. We give a sentence from each by way of comparison of the spelling:—

THORNTON.	B. M.	CAMBRIDGE.
men þat ware in prela- eye and oper also þat ware haly temperalle men had fuff charite in affeccione with-in and also in wirk- ynge with-owtten.	men that were in pre- laci and othir also that were holy tempereff men had fuff cherite with affec- cion with-in and also in wirkynges with-outer.	men þat wern in prela- cie and opere also þat wern temporal men hadde ful charite in affectioun with- inne and also in werkynges with-outer.

Bibl. Reg.
C. xviii.]
The Ghostly
state not
easily
reached.

[† Lf. 59 bk.]

We must wait
and work.

What bodily
working is.

These works
are pleasing
to God.

And a neces-
sary founda-
tion for spiri-
tual advance-
ment.

g Ostely werke comyth not firste; but firste comyth bodely werke that is doone by the body, and sithen comyth gostely aftir; and this is the cause why itt behouyth the to be soo, for we are borne in synne and in corrupcion of the flessch, by the 4 which we be so blyndet and so ouerlaide, that we haue nethir the gostely knowynge of God by light of vndirstondynge, ne gostely felynge of hym by clene desire of lovyng. And for-thi we mowe not sodenly stir oute of this mirke pitte of this fleshly 8 corrupcion into that gostely light. For we may not suffre † itt ne bere itt for sekenes of oure silfe, no more than we may with oure bodely¹ eene, when þei be sore, beholde the light of the sonne.

And therfor we muste abide, and wirke be processe of tyme. 12

F firste bi bodily werkis besili, vnto we be discharged of this hevy birthen of synne, þe which lettith vs fro goostely wirkyng. And tilth oure soule be somewhat clensid from gret outwarde synnes, and abiled to gostely werke. By this bodely 16 wirkyng that I spake of, may pou vndirstonde all maner of goode werke that thi soule doth by þe wittes and the membres of thi bodi vnto thi silfe,—as in fastynge, wakeynge, and in refreynge of thi fleshly lustis, be othir pennaunce doyng,—or 20 to thine even cristen, by fulfillynge of the dedis of mercy bodili or gostely, or vnto God, by suffryng of all maner bodely mischeves for the loue of rightwisnes. And thees werkis doone in trouth by charite pleysyn God, with-out the which þei be noght. Than 24 who-so desirith forto be occupied gostely, hit is sekir and profitable to hym that he be firste well assaide a longe tyme in this bodely¹ wirkyng, for thies bodely dedis ar tokyne and shewynge of moralle vertues, with-oute which a soule is not 28 able forto werke gostely. Breke downe firste pride in bodely berynge, and also with-in thi herte, thynkyng, boostynge, and prikyng and preysynge of thi silfe and of thi dedis, presumynge of thi silfe, and veynlikyng of thi silfe, of eny thyng 32 that God hath sent the, bodili or gostely. Breke downe also envy and Ire ayene thyne even cristeñ, wheper he be riche or pore, goode or² badde, that pou hate hym nott, ne haue

¹ MS. bedely.

² MS. of.

disdeyne of hym wilfully, † nethir in worde, ne in dede. All-so
 breke doune Couatise or worldely goode, þat þou (for holdynge
 or getynge or sauynge of itt) offende not thi conscience, ne breke
 4 not charite to God and to thi even cristen, for loue of no
 worldely gode, but that þou getiste to kepe itt and to spened
 itt with-oute loue or vaynlikynge of itt, as reson askith, in
 worship of God, and helpe of thyne evyn cristyñ. Breke
 8 doune also, as þou may, fleshely likynges, oþer in accidie or in
 bodili ease, or glotonie, or licheye; and þan, whan þou haste be
 well trauailed and wele assaide in all swich bodily werkes,
 than may þou bi grace ordeyne the to goostely wirkynges.
 12 Grace and the goodenes of oure lorde Ihesu Criste that he
 hath shewed to the,—in with-drawynge of thyne herte fro luste
 and from likynges of worldely vanite, and vse of fleshly synnes
 and in the turnynge of thi will enterely to his seruyce and his
 16 plesaunce,—bryngith into my herte much mater to loue hym in
 his mercy. And also itt sterith me gretly to strength the in thi
 goode purpos and thi wirkyng that þou haste begoñ, forto
 brynge itt to a goode ende, if that I coude, and principally for
 20 God, and sithen for tendir affeccion of loue which þou haste to
 me, Thoffe I be a wrech and vnworthi. I knowe well the
 desire of thi herte, that þou desiriste gretely to *serue* oure Lorde
 by goostely occupacion, and holy, with-oute lettyng or stobil-
 24 lynge of worldely besynes, þat þou myght com by grace to more
 knowynge and gostely felynge of God, and of gostely thyngis.
 This desire is goode, as I hope, and of God, for itt is sente vnto
 † hym specially. Nevirtheles itt is to refreyne and rewlen by
 28 discrecion, as even outwarde wirkyng after the state that þou
 arte in, for charite vnrewled turnyth som tyme into vice. And
 for this is seid in holy write, ‘*Ordinavit in me caritatem,*’
 That is to sey, oure Lorde yevynge to me cherite, sett itt in ordir,
 32 and in reule, that itt shulde nat be loste by myne discrecion.
 Right so this charite and this desire that oure Lorde hattth
 yeven, of his mercy, to the, is forto rule and ordeyne how thou
 shalte pursewe itt, after þi degre askith, and after the lyvyng
 36 that thou haste vsed by-for this tyme, and after the grace of

[† Lf. 6o.]
 [Bibl. Reg.
 17. C. xviii.]

When well
 exercised in
 bodily good
 works you
 may advance
 to spiritual
 works.

The desire of
 the purely
 contemplative
 life good.
 [† Lf. 6o bk.]

But even the
 best things
 not always
 right.

[Bibl. Reg.
17. C. xviii.]
The claims
which active
life has.

vertues that pou now haste. Thow shalt not vtirly folow thi desire forto leue occupacion and besynes of the worlde which ar nedefull to vsen, in reulyng of thi silfe and of all othir that ar vndir thi kepyng, and yeve the holy to gostely occupacion of 4 prayers and holy meditacions as itt were a frere or a monke, or anoper man that war not bondeñ to the worlde by children and seruantes as pou arte, for itt fallith not to the. And if pou doo soo, thou kepiste not the ordire and charite. Also yf pou woldiste 8 leuē vtirly gostely occupacion, namely now afir þe grace that God hath yeuē vnto þe, and sett the holy to the besynes of the worlde, to the fulfyllinge of the werkis of actife liffe as fully as anothir man that nevir felt deuociō, thou leuyste 12 the ordir of cherite, for thi state askith forto doo both ilkoñ of hem in dyvyr tymes. Thou shalt medle the werkes of actife liffe with goostely werkes of live comtemplatyfe, and than pou doste wele. For pou shalt oo tyme with Martha be besy 16 forto reule and gouerne thi householde, thi children, thi seruantes, þi neghboris, and thi tenantes; if þei do well, comforth hem there-in and helpe hem; if thei do evill, forto teche hem, amende hem, and chastise hem. And thou shalt also loke 20 and knowe wysely thi thyngis and thi worldely goodes, þat þei be ryghtwysly kepte bi thi seruantes, gouerned and truly spendid, that pou myght the more plentivosly fulfyll the dedis of mercy with hem vnto thyne evyn cristen. Also thou shalt, with Maria, 24 leue besines of the world, and sitt dovne at the fete of oure Lorde by mekenes in prayers, and in holy thoghtes and in contemplaciō of hym as he yevith the grace; and so shalt pou goo from the oone to the othir medefully, and fulfyll hem both, and than 28 kepiste pou well the ordir of cherite.

The works of
active and
contemplative
life to be
joined.

[† Lf. 6r.]

Vnto what maner of men longith actiffe liffe.

The three
sorts of lives:
Active, Con-
templative,
and Mixed.

n euertheles, that pou haue no wondre of this that I say, pere-fore I shall tell and declare to the a litill of this more opynly. pou shalt vnderstonde that pere is iij maner of livyngis: 32 One is actife, anothir comtemplatife, the thride is made of both, and that is medlid. Actyfe liffe alon, that longith to worldely

men and women which ar lerned in knowynge¹ of gostely occupacion, for þei fele no sauoure ne deuocion be ferucur of loue, as othir men doo, ne thei can no skiff of itt, and yitt nevirtheles
 4 thei haue drede of God, and of the payne of heff, and þefore thei
 † fle synne, and thei haue desire forto please God, and forto com
 to heven, and a goode wille hauen to her even cristen. Vnto
 these men itt is nedefull and spedefull to vse the werkis of Actife
 8 liffe als besili as þei may, in the helpe of hem silfe and of hir
 even cristen, for thei can nott els doo.

[Bibl. Reg. 17. C. xviii.]
 Those who are called to the Active life.

[† Lf. 61 bk.]

Vnto which men longith contemplatife liffe.

c ontemplatife liffe alon longith to swyche men and women
 12 that, for the loue of Godd, for-saken all opyn synnes of the
 worlde, and of hir flessch, and all besynes chargis, and grevance
 of worldely goodis, and maken hem silfe pore and naked, to the
 bare nede of the bodili kynde, and fre fro soueraynte of alle
 16 othir men, to the seruice of God. Vnto thies men itt longith
 forto trauaile and occupy hem inwardly forto gett, thorow the
 grace of our Lorde, clennes in herte, and pes in conscience, bi the
 distroyng of synne and receyvynge of vertues, and so forto com
 20 to the comtemplacion; which clennes may not be hadd with-out
 gret excersyice of body and continuell trauaile of the spirit, in
 deuoute prayers, feruent desires, and gostely meditacions.

Those who are called to the life Contemplative.

Vnto which men longith medelid liffe.

24 t he thride liffe, that is, medlid liffe, itt longith to men of
 holi-chirch, as to prelates and to oper Curatis, the which
 han cure and souerante ouer othir men forto teche and reule hem,
 both hir bodies and hir soules, principally in fulfyllynge of the
 28 dedis of mercy bodili and gostely. Vnto thes men itt longith
 som tyme to vsen werkis of mercy in actife liffe, in helpe and
 sustinaunce of hem silfe and of hir sugettis and of othir also,
 † and som tyme forto leve all maner of besines ovtewarde, and
 32 yeve hem vnto prayers and meditacions, and redynge of holy
 writt, and to othir gosteli occupacions, after that thei fele hem

Those who are called to the Mixed life.
 The secular clergy.

[† Lf. 62.]

¹ nothing (?).

[Bibl. Reg.
17. C. xviii.]
Rich men
who have
devout incli-
nations.

Such men
cannot
abandon
their active
duties with-
out sin.

Neither must
they neglect
spiritual
duties.

Our Lord
practised the
Mixed life.

[† Lf. 62 bk.]

disposed. Also itt longith to som temperaſſ men, the which han soueraynte with micheſſ haver of worldely goodis, and han also as itt wer lordisshipe ouer othir men forto gouerne and sustene hem, as a fader hath ovir his children, a maistre ouer his ser-
4 uantis, and a lorde ovir his tenantes, the which men han also receyved of oure Lordes yifte grace of deuocion, and in party sauoure of gostely occupacion, vnto these men also longith medlid liffe, that is both actife and contemplatife. For if pese men, 8 stoudynge the charge and the bonde which thei haue taken, wille leve vtterly the besynes of the world, the which owe skilfully to be vsed in fulfillynge of hir charge, and hooly yeve hem to contemplatife liffe, thei doo not well, for thei kepe nott the ordir of
12 cherite. For charite, as pou knowiste, lith both in loue of God and of thyne evyn cristen, and pere-fore itt is resounable, that he that hath cherite, vse both, in wirkyng now to the one and now to the othir. For he pat, for the loue of God in contempla-
16 cion, levith the loue of his evyn cristen, and doth not to hym as he oght when he is bonden pere-to, he fulfillith no cherite. Also, on the contrary wise, who-so hath¹ gret rewarde to wirke actife liffe and to besinnes of pe worlde that, for the loue of his evyn
20 cristen, he levith gostely occupacion vtterly, after pat God hath disposed hem there-too, thei fulfill not cherite. This is the seynge of seynt Gregory. For-thi our Lorde, forto stere som forto vse this medlid liffe, toke vpon hym silfe the persoñ of swiche
24 † maner of men, both of prelates, and of othir swich as ar disposed ther-to as I haue seide, and yave hem ensample, by his owen wirkyng, that thei shulde vse this medlid liffe as he did, that tyme he comyned with men and medled with men, shewynge to
28 hem his dedis of mercy. For he taght the vn-couthe and vn-kunynge by his prechyng, he vesited pe seke, and helid hem of hir sores, he fedde the hungry, and he confortd the sory. And an othir tym he leste pe conuersacion of all worldely men, and of
32 his disciplis, and went into disserte vpon the hilles, and continued all night in prayers alone, as the gospeſſ seith. Dis medlid liffe shewith oure Lorde in hym silfe to ensample of all

¹ MS. hatith.

othir that han taken the charge of þis medlid liffe, that þei shuld
oo tyme yeven hem to besynes and worldely thyngis att resonable
nede, and to the werkes of actiffe liffe in profit of her encre-
4 ynge, which þei haue cure of. And aȝ othir tyme yive hem holy
to deuocion and to contemplacion, in prayers and in meditacion.

[Bibl. Reg.
17. C. xviii.]

How holy bisshopes vsed medled liffe.

t his liffe ledde and vsed this holy Bisshopis be-for, which
8 had cure of mennes soules, and ministracion of temperaȝ
goodes. For thes holy meȝ leste not witterly the ministracion
of the lokyng and the dispendyng of worldely goodes, and yve
hem holy to comtemplacion, as moch comtemplacion as thei had.
12 But thei leste full of hir owen reste in comtemplacion when¹
thei had weȝ lever haue bene still pat, for loue of hir even
cristen, þei intermettid hem with worldely besynes in helpyng
of hir sugettis; and sothly that was charite. For wysely and
16 discretely thei departed hir letvyng in two: O tyme thei fulfilled
the lower party of cherite bi werkes of Actife liffe, for thei wer
bonden þer-to by takyng of theire prelacies; And a-nothir
tyme thei fulfilled the hyer party of cherite, in comtemplacion
20 of God and of gostely thyngis, by prayers and meditacions; and
so thei had cherite to God and to hir evyȝ cristen, both in
affeccion of soule with-in, And also with shewyng of bodili
dedis with-outen. Oper men that wer oonly comtemplatiffe, and
24 were free from aȝ cures and prelaci, þei had full cherite to God
and to hir evyȝ cristen, but itt was oonly in affeccion of hir
soule, and not in outewarde shewyng; and in hap so moch itt
was more full inwarde, þei² myght not, ne itt nede not, ne itt
28 fell not for hyȝ.

Holy bishops
have used
this life.

And in both
parts of it
exercised
charity.
[† Lf. 63.]

But these]† meȝ pat were in prelacye, and oper also pat were
haly temperalle meȝ, had full charite in affeccione with-in, and
also in wirkyng with-owtten; and pat is propirly þis mellide
32 lyfe, pat es made bathe of actyffe lyfe and of comtemplatyfe lyfe.

[† Thorn-
ton MS.
leaf 223.]

And sothely for swilke a maȝ pat es in spirituuelle soueraynte,
as in prelacye, in cure, in gouernance of oper, as prelates bene,

The mixed
life the best
for prelates

¹ MS. whei.

² MS. þei þei.

and lords and those who have temporal possessions. But for others the life contemplative the best.

Which however may be abandoned if need require.

But for thee the mixed life is most fit as being placed in a post of dignity and rule.

It is fitting that you should carefully divide your life into two parts, one for religion, one for business.

or in temperalle soueraynte, as werldly lordes and maysters bene, I halde pis mellide lyfe beste, and maste by-houely to þam, als lange als pay ere bownden þer-to. Bot to oper, þat ere fre, and noghte bownden to temperale mynstracyon, ne to spiritualle, 4 I hope þat lyfe contemplatyfe allane, if pay myghte com sothefastly pare-to, were beste and maste spedfull, maste medfull and faire, and maste worthi to þam for to vse and to halde, & noghte for to leue wilfully for nane owtwarde werkes of actyfe 8 lyfe, Bot if it ware in gret nede, at gret releuyng & comforthyng of oper men, ouper of paire body or of paire saule. Than, if nede aske, at þe prayere and instaunce of oper, or elles at þe biddynge of oper gouernaunce, I hope it es gude to þam for to schewe 12 owtwarde werkes of actyfe lyfe for a tym, in helpynge of paire euencristen. By this that I hafe saide, þou may in party vndirstande whilke es a lyfe and whilke es oper, and whilke accordis maste to thi state of lyffynge. And sothely, as me thynke, this 16 Mellid lyfe accordis maste to þe; For, sen owre Lorde hase ordaynede þe and sett þe in þe state of soueraynte ouer oper, als mekeñ als it es, and lent þe habowndance of werldly gudes for to rewle and susten specyaly all þose þat are vndire thi gouer- 20 nance and thi lordchipe, after thi myghte & thi cunnyng, and also after thou hase ressayuede grace of þe mercy of oure Lorde Godd for to hafe sumwhate knawynge of thi selfe, and gastely desyre and savour of his lufe, I hope þat pis lyfe þat es mellide 24 es beste, and accordes maste to þe for to trauelle þe pare-in; And þat es, to depart wyesly thi lyffynge in two; a tyme to þe tane, and anoper tyme to þe toþer; For, wiet þou wele, if þou leue nedfull besynes of actyf lyfe, and be rekles, and take na kepe of 28 thi werldly gudes, how pay be spendide and kepide, ne hafe no force of thi sugetis and of thyñ euencristen, by-cause of desire and wiñ þat þou hase anely for to gyffe þe to gastely ocupacyon, wenande þat þou arte therby excusede—if þou do so, þou dose 32 noghte wysely. Whate are all thi werkes worthe, whethire pay be bodyly or gastely, bot if thay be done ryghtefully and resonably, to þe wirchipe of Godd, and at His byddynge? Now sothely, righte noghte. Thane, if þou leue þat thyng þat þou 36

arte bowndeñ to, by way of charite, apouñ righte and resoñ,
and wiñ hally gyffe þe to a-noper thyng, wilfully as it ware, for
mare plesance of hym, † whilke þou arte noghte bowndeñ to, Thou
4 dose noghte wirchipe discretly to Hyñ. Thou arte besy to
wirschipe his heuede and his face, and aray it faire and curyusly,
bot þou leues his body and þe armes and þe fete raggede and
rente, and takes no kepe þare-of. And þan þou wirchipsis hyñ
8 noghte. For it es a velany, a mañ for to be curyously arrayede
apouñ his heuede *with* perré and precyous stanes, and añ his
body be nakide and bare, as it ware a beggere. Righte so,
gastely, it es no wyrchipe to Godd̄ for to couer His heuede and
12 leue His body bare. Thou sañ vñdirstande, þat oure Lorde
Ihesu Criste, as mañ, es heuede of a gastely body, whilke es
Haly Kirke. The membris of this body are añ cristen̄ meñ.
Som̄ are armes, and som̄ are fete, and som̄ ere oper membris,
16 attire sundre wirkynges þat þay vse in thaire lyffynge. Than, if
þou be besy *with* añ þi myghte for to arraye his heuede, þat es,
for to wirchipe hyñ selfe by mynde of his passion̄ or of his oper
werkes in his manhede, by deuocyōn and meditaciōn of Hyñ,
20 and forgetis His fete, þat ere thi childire, thi seruantez, thi
tenauntes, and añ thyñ euencristyñ, and latis þañ spiff for
defaute of kepyng—vñarayede, vñkepide, and noghte tente to
as þañ aughte for to be,—thow pleses Hyñ noghte, For þou
24 duse no wirchipe to Hyñ. Thou makes þe for to kysse His
mouthe by deuocyōn and gastely prayere, bot þou tredis apouñ
His fete and defoules þañ, in als mekiñ als þou wiñ noghte tente
to thayñ for neclygence of þi-selfe, of whilke þou hase takyñ
28 cure. ¶ Thus me thynke. ¶ Neuer-pe-lesse, if þou thynke þat þis
es noghte sothe, for it ware a fayrere offyce to wyrchype þe
heuede of Hyñ, as for to be alday ocupiede in meditacyōn of
His manhede, þan for to go lawere to oper werkes, and make
32 clene his fete, as for to be besy bathe in thoghte and dede
aboute þe helpe of thyñ euencristen̄ in tyme,—Me thynke noghte
so as vn-to þe. ¶ Sothely, He wiñ cuñ the more thanke for meke
waschehyng of His fete when̄ thay ere righte foule and stynkyng
36 appouñ the, þan for añ þe precyouse payntyng and þe arraynge

To devote
yourself en-
tirely to God,
neglecting
worldly
duties, is
not pleasing
to Him.

[† Lf. 223 bk.]

This is to pay
respect to the
head but to
neglect the
lower mem-
bers.

Christ is the
head of a
body, which
is Holy
Church.

And this His
body must be
your care or
you will not
please Him.

He will not
thank you for
devotion to
Himself, if you
neglect His
poorer mem-
bers.

But for care
for them He
will give thee
great thanks.

I say not this
because you
do not so, but
to encourage
you.
[† L.f. 224.]

Both forms of
duty are true
spiritual oc-
cupation.

The remem-
brance of this
will prevent
waste of time
in contempla-
tion.

You must be
like Jacob,
who was
obliged to
take Leah
before Rachel.

pat þou haue made aboute His heuede by mynde of His manhede.
For it es faire enoghe, and nedis noghte mekill to be arrayede of
þe. Bot His fete and His oper membris, that ere thi sugetts and
thyñ euencristyñ, ere sumtyme euyñ arrayede, and had nede for 4
to be lukede to and holpyñ by þe, & namely señ þou erte
bownden þare-to; and for thaym wiñ He cun the mekill thanke,
if þou wiñ mekely and tendirly luke þam. For þe mare lawe
seruyce pat þou duse to þi Lorde, for lufe of Hyñ, vn-to any of 8
His membris, when nede and rightwysnes askes, with a glade
meke herte, the mare plesez þou Hyñ: thynkand pat it ware
enoghe for þe for to be at þe leste degre & laweste state, sen it
es His wiñ at it be so; For it semys, sen He hæse putt þe in þat 12
state, for to trauelle and serue oper meñ, pat it es His wiñ
þat þou suld fulfill it at thi myghte. This ensample I say to þe,
noghte for þou duse noghte þus as I say, For I hope þou duse
þus and better, Bot for I walde þat þou sulde do þus † gladly, and 16
noghte for to leue sumtyme gastely ocupacyon, and entermete þe
with werldly besynes, in wyse kepyng and dispendyng of thi
werldly gudes, and gud rewlyng of þi seruauntes and þi
tenauntes, and in oper gude werkes doynge, vn-to all pinne 20
euencristen at þi myghte; Bot for þat þou sulde doo bathe in
dyuers tym with a gud wiñ, þe tane and þe toþer, if þou
myghte; as if þou hade prayede and bene ocupiede gastely, þou
sañ aftir certeyne tym breke of þat, and þou sañ besyly and 24
gladly occupye þe in sum bodily ocupacion vnto thyne eueñ
cristen. Also when þou hase bene besye owtwarde a while
with thi seruauntes, or with oper meñ profytably, þou sañ breke
offe, and com agayne to þi prayers and thi deuocyon, after Godd' 28
gyfs þe grace; and so sañ þou put away, by grace of oure Lorde,
Sleuthe, ydilnes, and wayne riste of thi selfe, þat comes vndir
coloure of contemplacion, and lettes þe sumtyme fra medfull and
spedfull ocupacion in owtwarde besynes; and þou sañ be ay 32
wele ocupiede, ouper bodyly or gastely. Tharefore, if þou wiñ
do wele, þou sañ gastely, als as Iacob did bodily. ¶ Haly Write
saie þat Iacob, when he begane for to serue his mayster Labane,
he couete Rachelle, his mayster doghter, to his wyfe, for hir 36

fairehede; and for hir he *seruede*. Bot when he wende to hafe
 hade hire to his wife, he tuke firste Lya, þe toþer doghter, in stede
 of Rachelle; and aftirwarde he tuke Rachelle; and so he hade
 4 bathe at þe laste. By Iacob in Haly Writt es vndirstande ane
 ouerganger of synnes. By þise two wymmen ere vndirstanden,
 as Sayne Gregor saise, two lyfes in Haly Kyrke, actyfe lyfe and
 contemplatyfe. Lya es als mekiff at say as traunliouse; and
 8 betakyns actyfe lyfe. Rachelle, syghte of begynnynge, þat es,
 Godd, and betakyns lyfe contemplatyfe. Lya was frwtefull, bot
 scho was sare eghede. Rachelle was faire and lufely, bot scho
 was barrayne. Than, righte as Iacob couetid Rachelle for hir
 12 fairehede, and neuer-þe-lesse he had hir noghte when he walde,
 bot firste he tuke Lya and aftir-warde hir, Righte so, ilk man,
 turnede by grace of compuncyoun sothefastly fra synnes of þe
 werlde and of þe flesche, vn-to þe seruyce of Godd, and clennes
 16 of gude lyffynge, hase gret desyre and gret langynge for to hafe
 Rachelle, þat es, for to hafe ryste and gastely swetnes in deu-
 cyoun and contemplacion, for þat es so faire and so lufely. And
 in hope for to hafe þat lyfe anely, he disposes hym for to *serue*
 20 oure Lorde wyth all his myghtes. Bot ofte when he wenes for
 to hafe Rachelle, þat es, riste in deuocyon, Oure Lorde suffers
 hym firste for to be assayede wele and trauelde with Lya, þat es,
 ouper with gret temptacions of þe werlde or of þe deuelfe, or
 24 ells with oþer werldly besynes, bodily or gastely, in helpyng of his
 euencristy. And when he es wele trauelde with þam, and
 nerhande ouer-commen, Than oure Lorde gyffes hym Rachelle,
 þat es, grace of deuocyon, and riste in concience. And so hase
 28 he bathe Rachelle and Lya. So sail þou do after ensauple of
 Iacob, take þise two lyfes, actyfe + & contemplatyfe, sen Godd
 hase sett the bathe þe tane and þe toþer. By þe taa lyfe þat es
 actyfe, þou sail brynge furthe fruyte of many gude dedis in helpe
 32 of thynd eueneriste; And by þe toþer, þou sail be made and
 bryghte and clene in þe behaldynge of souerayne bryghtnes, þat
 es Godd, begynnynge and ende of all þat es made. And þan sail
 þou be sothefastly Iacob, and ouerganger and ouercommere of all
 36 synnes; and after, by þe grace of Godd thi nam sail be chaungede,

By Jacob is
 meant one
 who over-
 comes sins.
 Leah and
 Rachel are
 the two sorts
 of lives, active
 and contem-
 plative.

Those that
 desire Rachel
 are often first
 obliged to
 take Leah.

But after-
 wards Rachel
 is given.

You must
 take both the
 lives.

[+Lf. 224 bk.]

Thus shall
 you be like
 Jacob, an
 overcomer of
 sins, and then

Israel, that is,
one that sees
God.

You may de-
sire the life
contemplative,
but you must
use the life
active.

Therefore be
not sad if
worldly busi-
ness takes
you from your
devotion, but
do it as for
Christ and it
shall be
spiritually
profitable to
you.

The good
works of
active life are
like the sticks
which cause
the coal to
burn.

as Iacobe name was turnede in-to Israel. Israel es als mekill at say, als a man seande Godd. Than, if pou be firste Iacob, and discretly will vse pise two lyfes in tyme, pou sail be aftir Israel, pat es, verray contemplatyfe. Ouper in pis lyfe he will delyuer 4 pe, and make pe free fra charge of besynes whilke pou ert bounden to, or ells after pis lyfe fully in pe blysse of Heuen when pou comes thedire. ¶ Contemplatyfe lyfe es faire and medfull, and pare-fore pou sail aye hafe it in desyre. Bot pou 8 sail hafe in vsesynge mekill pe lyfe actyfe, for it es so nedfull and so spedfull. And pare-fore if pou be putt fra thi reste by deuocyon when pe ware leueste be still par-at, by thy childre, thy seruantes, or by any of thynd euencristen, for paire profyte or 12 ese of paire hertes skilfully askide, be noghte angry with pan, ne heuy, ne dredfull, as if Godd wald be wrathe with the pat pou lefte Hym for any oper thyng, For it es noghte so. Bot lyghtly pou leue of thi deuocyon, wheper it be in prayers or in medi- 16 tacyons, and goo do thi dett and pi seruyse to pine euencristen als redily als if oure Lorde hymselfe bade pe do so. And suffire mekely for His lufe with-owtten gruchyng, if pou may, and dissesse and trubbyng of pi herte by-cause of mellyng with 20 swylke besynes, For it may fall sumtyme pat pe trubylyere pat pou hase bene owtwarde with actyfe werkes, The mare brynnande desyre pou sail hafe to Godd, and pe more clere syghte of gostely thynges, by grace of owre Lorde, in deuocyon when pou comes 24 pare-to. For it faris per-by as if pou hade a littill cole, and pou walde make a fyre pare-with, and ger it brynd. Thow wald fyrste lay to stykkes, and ouer-hille pe cole; and if it semyd as for a tym pat pousulde qwenche pe cole with pi stykkes, Neuer-pe-lesse, 28 when pou hase habedynd a while, and after blowes a lyttill, Onane sprynges a grete flawme of fyre, for pe stykkes ere turnede to fyre. Righte so gastely, thi will and thi desyre pat pou hase to Godd, it es, as it ware, a littill cole of fyre in pi 32 saule, For it gyffes to pe sumwhate of gostely hete and gostely lyghte; bot it es full lyttill, For ofte it waxes colde, and turnes to fleschely riste, and sumtyme into ydilnes. For-pi it es gude pat pou putte pare-to stykkes, pat ere gud werkes of actyfe lyfe. 36

And if so bee þat þire werkes, as it semes, for a tyme lette thi
 desyre, þat it may noghte be so clene ne so feruente as þou walde,
 Be noghte to dredful þare-fore, Bot habyde and suffire a while,
 4 and go blawe at þe fyre, þat es, firste do thi werkes, and go þam
 allane to þi prayers and thi meditacyons, and lyfte vpe thi herte
 to Godd; and pray Hym of His gudnes þat He will accepte thi
 werkis þat þou duse to His plesance. Halde þou + þam as noghte
 8 in thyne awen syghte, bot anely at þe mercy of Hym. Be a-
 knowe mekely thi wrechidnes and thi frelte, and arett all thi
 gude dedis sothefastely to Hym, in als mekill als þay ere gude ;
 and in als mekill als þay ere badde, noghte donne with all þe
 12 circumstance þat ere nedful vn-to gude dedis, for defaute of dis-
 crecion, put tham vn-to thi selfe. And for þis meknes saff all
 thi dedis turne in-to flawme of fyre, as stykkes laide apom þe cole.
 And so saff gude dedis owtewarde noghte hyndire thi deuocyom,
 16 bot raper make it mare. Oure Lorde sayse in Haly Writte þus :
 ¶ ‘ Ignis in altare meo semper ardebit, et sacerdos mane surgens
 subiciet ligna, ut ignis non extingatur.’ ‘ Fyre,’ he sayse, ‘ saff
 bryn in myne autir, and þe priste rysande at morne saff putt
 20 vndire stykkys, þat it be noghte qwenchede.’ This fire es lufe and
 desire to Godd in saule ; whilke lufe nedis to be nureschede and
 kepide by laynng to of stykkis, þat it goo noghte owtte. Thise
 stykkes ere of dyuerse matire : Som ere of a tre, and som er of
 24 anoper. A man or a woma þat es letterede, and hase vndir-
 standynge in Haly Writt, if he hase þis desire of deuocyom in his
 herte, It es gude vn-to hym for to gedire hym stekkis of haly
 ensaumpiffs and saynges of oure Lorde by redynge of Haly Writte,
 28 and noresche þe fyre with thaym. Anoper man or a woma
 vnletterede may noght so redyly hase at his hand Haly Writt
 and doctours sawes, and for-thi it nedis to hym to do many gud
 werkis owtewarde to his euom cristyn, and kyndiff þe fire of lufe
 32 with tham. And so it es gude, ilke man in his degre, aftir he es
 disposede, þat he gette hym stykkes of a thyng or of oper, ouper
 prayers or gude meditacyons, or redynges in Haly Writt, or gude
 bodily wyrkynges, for to nuresche þe desire of lufe in his saule
 36 þat it be noghte qwenchede ; For þe affeccyon of lufe es tendir

Fear not that
 God will not
 accept the
 works done to
 please him.

[† Lf. 225.]

Your good
 deeds will not
 hinder your
 devotion, but
 rather make
 it more.

[Levit. vi. 12.]

The fire of
 devotion
 must be fed
 with divers
 sorts of fuel.

One is learn-
 ed in Holy
 Writ and
 doctors' saws.

Another
 being unlet-
 tered must
 be content
 with bodily
 deeds.

and lyghtly wiſt vanyſche awaye, bot if it be wele kepide, and by gud dedis bodyly or gaſtely contenually nuresched.

As you have
received a
spark of this
fire you must
nourish it
with fuel.
[Deut. iv. 24.]

Now þan, seð oure Lorde hase sente in-to thi herte a littill sparke of his blysside fire, þat es hym-selfe, as Haly 4
Writt saise 'Deus noster ignis consumens est,' 'oure Lorde es fyre wastande'—For as bodily fyre wastes all bodily thynges þat may be wastyde, Righte so gaſtely fyre, þat es Godd, wastis all maner of syn whare-so it fallis; and 8
for-thi oure Lorde es lykkende to fyre wastande. I pray þe hertly, dere syster, noresche þis fire. This fire es noghte ellis bot lufe and charyte; þis hase He sent in-till erthe, as He saise in the Gosepelle, '*Ignem veni mittere in terram, et ad quid nisi 12*
ut ardeat.' 'I am comen,' He saise, 'for to send fyre of lufe intill erthe, and whare-to þat it suld bryn;' Þat es, Godd hase sent fire of lufe, þat es, gude desyre and a grete wiſt vn-to plesse Hynd, in-to manes saule, and vn-to þis ende, þat a man suld 16
knewe † it, kepe it, noresche it and strenghe it, and be sauede thare-by. The more desire þat þou hase vn-to Hynd, þe more es this fyre of lufe in the. The lesse þat thi desire es, þe lesse es þis fire. The mesure of þis desyre, how mekyl it es, noþer 20
in thi selfe, ne in na noþer, knowes þou noghte, ne no man of hym-selfe, Bot Godd allone þat gyffes it; and for-thi dispyte noghte with þi selfe as if þou wolde knowe how mekyl thi desire es, Bot be besy for to desyre als mekyl als þou may, Bot noghte 24
for to wete þe mesure of thi desyre. Sayne Austyn saise, þat þe lyfe of euer-ilk a gude Cristyn man es a contennelle desire to Godd; and þat es of a gret vertue, For it es a gret crying in þe erris of Godd; þe more þat þou desires, þe heghere þou cries; þe 28
better þou prayes, þe wyseleere þou thynkis. And what es þis desire? Now, sothely, na thyng bot a lathynge of all þis werldis blysse, of all fleschely lykynge in thi herte, and a qwemfull langynge, with a thristy 3ernyng, to heuenly Ioye and endles 32
blysse. This, thynke me, may be callid a desire of Godd. If þou hase þis desire, as I hope sekirly þat þou hase, I pray the kepe it wele, and noresche it wysely; and when þou saſt pray or thynke, make þis desire begynnynge of all þi werke for to encrease it. 36

my dearlaster.

[Luc. xii. 49.]

This fire is
the desire for
God.

[† Lf. 225 bk.]

And it consists in earnest
longing for
heavenly
things and
despising of
this world.

Luke after na noþer bodily swetnes, noþer sownyng ne sauour-
 ynge, ne wondirfull lyghte, ne Aungeſis syghte, ne if oure Lorde
 hym-selfe, as vn-to þi syghte, walde appere to þe bodily; charge it
 4 bot a lytill; Bot at all thi besynes be þat þou myghte fele sothe-
 fastly in thi thoghte a lathynge and a full forsakyng of all
 maner of syn and of vncleennes, with a gastely syghte of it, how
 foule, how vggly, and how paynfull þat it es; and at þou myght
 8 haue a myghty desyryng to vertus, to mekenes, to charite, and
 to the blysse of Heuē. This, thynke me, ware gastely com-
 forthe and gastely swetnes in a mans saule, as for to haue clenness
 in concience, fra wikkidnes of all werldly vanyte, with stabill
 12 trouthe, meke hope, and full desyre to Godd:

This must
 needs bring
 comfort and
 blessing to
 the soul.

How-so-euer it es of oper conforthes and swetnes, me
 thynke þat swetnes sekire and sothefaste þat es
 16 felid in clenness of coneyce, by myghty for-
 sakyng and lathynge of all syn, and by in-ward
 syghte, by feruent desyre of gastely thyngis.
 And oper confortes or swetnes, or any oper maner
 of felynges, bot if þay helpe and lede to þis ende, þat
 20 es, to clenness in concience, and gastely desyre of Godd; ere
 noghte full sekire for to reste one. But now may þou aske
 wheþer this desyre be lufe of Godd. As vn-to þis I say, þat þis
 desire es noghte proprily lufe, bot it es a begynnynge; For lufe
 24 proprily es a full cuppilyng of þe lufande and þe lufed-to-gedyre,
 as Godd and a saule, in-to ane. This cuppilyng may noghte be
 had fully in this lyfe, Bot anely in desyre and langynge þare-to;
 as if a man þ lufe anoper whilke es absent, he desyris gretly his
 28 presence, for to haue þe vys of his lufe and his likyng. Righte
 so gostely, als lang als we erre in þis life, oure Lorde es absent
 fra vs, þat we may noþer se Hyṁ, ne here Hyṁ, ne fele Hyṁ als
 He es, and þarefore we may noghte haue þe vis of His lufe here
 32 in fulfilling. Bot we may haue a desyre and a gret zernynge for
 to be present to Hyṁ, for to se Hyṁ in His blysse, and to be
 anede to Hyṁ in lufe. This desyre may we haue of¹ His gyfte in
 þis life, by þe whilke we sall be safe, For it es lufe vn-to Hyṁ as
 36 it may be hade here. This Sayne Paule saide, ‘Scientes quidem

But this de-
 sire is not the
 full love of
 God, but only
 the beginning
 of it.

[† Lf. 226.]

The perfect
 love of God
 cannot be
 reached in
 this world.

[2 Cor. v.
 6-9.]

¹ MS. haue of haue of.

In this world
we must walk
by faith, not
by sight.

Neither can
the desire of
God be al-
ways present
to us con-
sciously, but
it may in
habit.

And this
habit is exer-
cised in all
religious
actions.

dum sumus in hoc corpore pergrinamur a Domino, per fidem enim ambulamus, et non per speciem, audemus autem et bonam voluntatem habemus magis pergrinari a corpore et presentes esse ad Deum; et idcirco contendimus, siue absentes siue presentes, placere illi. Sayne Paule sais þat 'als lange als we ere in þis body, we ere pilgrymes fra oure Lorde,' þat es, we ere absent fra heuen in þis exile; we go by trouthe, noghte by syghte, þat es, we lyff in trouthe, noghte in bodily felynge; we dare and hase gud will to be absent fra þe body, and be present to Godd, þat es, we for clennes in conceyence, and sekire trouthe of saluacyone, dare desyre gastely absence fra oure body by bodily dede, and be present to oure Lorde. Neuer-þe-les, for we may noghte 3itt, 12 'þer-fore we stryfe, wheþer we be absent or present, for to plesse Hyṁ,' and þat es, we stryfe agayne synnes of þe werlde and likynges of þe flesche by desyre to Hyṁ, for to bryn in þis desire all thynges þat lettes vs fra Hyṁ. ¶ 3it askes þou wheþer 16 a maṁ may haue þis desire contennually in his herte or noghte. Þe thynke nay. As to þis, I may say as me thynke, þat þis desire may be hadd, as for þe vertu and profite of it, in habyte contennually, bot noghte in wyrkyng ne vsesyng, as by þis ensample: 20 If þou ware seke, þou sulde haue, as ilke maṁ hase, a kyndly desire of bodily hele contennually in thi herte, what so þou dide, wheþer þou slepe or þou wake, bot noghte ay ylyke. For if þou, slepande or elles wakande, thynke of sum werldly thyng, þan hase 24 þou þis desire anely in habite, noghte in wyrkyng; Bot when þou thynkes of þi seknes and of thi bodily hele, þan hase þou it in vssyng. Righte so, gostely, es it of desyre to Godd. He þat hase þis desyre of þe gyfte of Godd, þose he slepe, or ells thynke 28 noghte of Godd bot of werldly thynges, 3it he hase þis desyre in habyte of his saule vntill he syn dedly. Bot when he thynkes of Godd, or of clennes of lyffyng, or of þe Ioyes of Heuen, Than wirkkis his desyre als lange als he kepis his thoghte and his 32 entente to plesse Godd, ouper in prayere or in meditacyon or in any oper gud dede of actyfe lyfe. Thane es it gude þat all oper besynes be for to stire þis desire and vse it be discrecyon, now in a dede, now in a-noper, after we ere disposede and hase grace 36

to. This desire es rute of all thi wirrkynges; For, wete þou wele, whate gude dede it be þat þou† dose for Godd, bodily or [† Lf. 226 bk.] gostely, it es ane vsynge of þis desyre; and þer-fore when þou duse a gude dede, or prayes, or thynkis of Godd, thynk noghte in thi herte, doutande wheþer þou desires or noghte, For þi dede schewes thi desyre. Sum ere vnkonande, and wenes þat þay desire noghte Godd, bot~if þay be ay criande ef Godd with wordis of paire mouthe, or elles in theire hertis by desyrand wordes, as if þay said thus: 'A, Lorde, brynge me to Thi blysse!' 'Lorde, make me safe!' or swylke oper. The wordis ere gude, wheþer þay be sownned in þe mouthe, or ellis fourmede in þe herte, For þay stire a mans herte to þe desyrynge of Godd. Bot neuer-þe-les, with-owtten any swylke wordes, a clene thoghte of Godd or of any gostely thyng, as of vertuþ or of þe manhede of Criste, of þe Ioyes of Heuen, or of vnderstandynge of Haly Writte, with lufe, may be bettire þan slyke wordis. For a clene thoghte of Godd es sothefaste desyre to Hynd; and þe mare gastely þat thi thoghte es, þe mare es thi desire; and for-thi be þou noghte in dowte ne in were when þou prayes or thynkes one Godd, or ellis duse any owtwarde dedis to thyne euencristyn, wheþer þou desyres Hynd or noghte, For thi dedis schewes it. Neuer-þe-les, if it be so þat all thi gude dedis bodyly and gastely ere a schewynge of thi desire to Godd, 3it es þer a dyuersite by-twix gastely & bodily dedis; For dedis of contemplatyfe lyfe er propirly and kyndly wirkyng of þis desire, bot owtwarde dedis ere noght so; and for-thi, when þou prayes or thynkes one Godd, thi desire to Godd es mare hale, mare feruent, and mare gastely, þan when þou duse oper dedis vn-to thyne euencristyn.

Now þan, if þou aske how þou sall kepe this desire and norische it, a litill I sall tell the, noghte for þou sall vse þe same fourme all-way as I say, Bot for þou sall hafe, if nede be, some wyssyng for to rewle the in thynd ocupacyon. For I may noghte, ne I cand noghte, tell the fully what es beste ay to þe for to vse, Bot I sall say to þe sumwhate as me thynke. One nyghtis, aftir thi slepe, if þou will ryse for to serue thi Lorde, thow sall fele thi-selfe firste

Some foolishly think that they cannot have this desire of God except they are continually calling upon Him.

Good deeds prove the existence of the desire.

Especially the deeds of contemplative life.

I will endeavour to tell you something as to the way of nourishing this desire.

fleschely heuy, and sumty^m lusty; Than sal^t pou dispose the for
to pray, or for to thynke so^m gude thoghte for to qwykkyⁿ thi
herte to Godd^r, and sett all thi besynes firste for to drawe vp
thi thoghte fra werldly vanytes and fra vayne ymagynacyon^s 4
fallande in-to thi mynde, pat pou may fele sum deuocy^on in thi
sayinge, or els, if pou wilt thynke of gostely thynges, pat pou be
noghte letted with swylke vayne thoghtes of þe werlde or of þe
flesche in thi thynkyng. Thare ere many maners of thynkynges: 8
whilke ere besfe to þe, I canⁿ noghte say, Bot I hope þe whilke
pou felis maste sauour in, and maste riste for þe tyme, it es beste
for the. Thow may, if pou wilt, sumty^m thynke oⁿ thi synnes
be-fore donne, and of thi freeltes pat pou fallis in ilke day, and 12
aske mercy⁺ and forgyfnes for thay^m. Also aftir this pou may
thynke of synnes and of wrechidnes of thyⁿ euenceristeⁿ, bodily
and gastely, with pete, and of compassionⁿ of thay^m, and cry
mercy and forgyfnes for thay^m als tendirly als iff pay ware 16
thyⁿ awenⁿ; and pat es a gude thoghte, For I tell þe for-sothe
pou may make o^per mens synnes a precyouse oynement for to
hele with thyne awenⁿ saule when pou hase mynde of thaym.
This oynement es precyouse, all if þe spycery in it-selfe be noghte 20
full clene, For it es triacle made of veny^m for to distroye veny^m,
pat es to saye, thyne awenⁿ synnes, and o^per mens also broghte
in-to þi mynde. If pou bete þa^m wele with sorowe of herte, pete
and compassionⁿ, pay turne vn-to triacle, whilke makes thi saule 24
hale fra pryde and envye, and brynges in lufe & charite to
thyne euenceristeⁿ. This thoghte es gude sumtyme for to hafe.
Also pou may hafe mynde of þe manhede of oure Lorde, in his
byrthe or in his passionⁿ, or in any of his werkes, and fede thi 28
thoghte with gastely ymagynacy^on, of it, for to stirre thyne
affeccioⁿ to mare lufe of Hy^m. This thoghte es gude and
spedfull, namely when it commes frely of Goddes gyfte, with
deuocy^on and feruour of þe sperite. Elles if a maⁿ may noghte 32
lightly hafe sauour ne deuocy^on in it, I halde it, noghte spedfull
þaⁿ to a maⁿ for to prese to meki^l þare-till, as if he walde gete
it by maystry. For he sal^t mowe breke his heuede; and his body
and he sal^t neuer be þe nerre. For-thi me thynke, vn-to þe it es 36

Think over
the sins which
you have
committed.

[† Lf. 227.]

And pray for
your fellow-
creatures.

Which is a
precious oint-
ment to the
soul.

Also meditate
upon the in-
carnation of
our Lord.

gude for to haue in mynde his manhede sumtyme; and if deuocyon and sauour cum with-alle, kepe it and folowe it for a tyme; bot leue of sone, and hyng noghte to lange pare-appon.

But do not force yourself too much to these thoughts.

4 Also if deuocyon cum noghte with mynde of þe passion, stryne noghte to prese to mekill pare-after. Take eslyly þat wyl cum, and go furthe to som oper thoghte. Also, oper þar bene þat ere

Also meditate upon the different virtues.

mare gostely, as for to thynke of vertus, and for to se by lyghte 8 of vndirstandyng what þe vertu of mekenes es, and how a man sulde be meke. Also, what es pacyence and clenness, rightwysnes, chastyte, and sobirte, and swylke oper, and how a man sulde gete all thiese vertus, and by swylke thoghtes for to haue gret desire

12 and langgyng to þise vertus for to haue thayn, and also for to haue a gastely syghte, and þe desyre of þise vertus. A saule sulde mowe fele grete comforthe if a man had grace of oure Lorde, with-owtten whilke grace a mans thoghte es halfe blynde, with-

16 owtten sauour of gastely swetnes. Also for to thynke of þe sayntes of oure Lorde, of Appostylls, Martirs, Confessours and haly virgyns, Byhalde inwardly thaire haly lyffynge, þe grace and þe vertus þat oure Lorde gafe þam here liffande, and by þis

And on the lives of the Saints, Martyrs, and Confessors.

20 mynde for to stirre thynd awen herte to take ensaumpill of þam vn-to better lyffynge. Also the mynd of oure Lady Saynt Marie abowne all oper sayntes, for to see by gostely eghe þe abowndance of grace in hire haly saule, when scho was here lyffand; þat

Specially of our Lady Saint Mary.

24 owre Lorde gafe hir allane, passande† all oper creatours; For in hir was full-hede of all vertus, with-owtten weid of synn. Scho had full mekenes and perfit charite, and fully with þise þe bewte of all oper vertus so hally, þat þare myghte no styrrynge of

[† Lf. 227 bk.

28 pride, envie, ne wrethe, ne fleschely lykyng, ne no manere of synn enter in-till hir herte, ne defoule þe saule in no party of it. The behaldynge of þe fairehede of þis blyssid saule sulde stirre a mans herte vn-to gostely comforthe gretly; and mekill mare þan

But above all the character of Jesus, who was a union of God and man.

32 abowne þis, þe thynkyng of þe saule of Ihesu oure blyssid Lorde, the whilke was aned fully to þe Godhede, passand with-owtten comparisson oure Ladye and all oper creaturs. For in þe person of Ihesu er two kyndis, þat es, Godd & man, fully anede to

36 gedir. By þe vertu of this blyssfull anynge, whilke may noghte

he saide ne consayued^d be manes wit, the saule of Ihesu ressayuede
 be fulhede of wysedom[̄] and lufe and all gudnes, as þe Appostiff
 [Colos. ii. 9.] saise: 'Plenitudo diuinitatis inhabitavit in ipso corporaliter;' þat es, þe Godhede was anede fully to þe manhede in þe saule of 4
 Ihesu; and so by þe saule duellide in þe body. Þe mynde of þe
 manhed of oure Lorde on þis wyse, þat es, for to behalde þe vertus
 and þe ouer-passande grace of þe saule of Ihesu, sulde be con-
 forthebiff to a mans saule. Also mynd of þe myghte of þe 8
 wysedom[̄] & þe gudnes of oure Lorde in all his creaturs, For in
 als mekiß als we may noghte see Godd^d fully in hym-selfe, her
 lyffande, For-thi we saß be-halde hym, lufe hym and dred hym,
 and wondire hys myghte and his wysdom[̄], and his gudnes in his 12
 werkes and his creaturs. Also for to thynke of þe mercy of oure
 Lorde þat he hase schewed to þe and to me, and to all synfull
 kaytyfes þat hase bene combirde in syn[̄], speride so lange in þe
 deuettis presone, how oure Lorde sufferde vs pacyently in oure 16
 syn[̄], and tuke na vengeance of vs, as he myghte ryghtfully hafe
 donne, and putt vs till helle, if his mercy had noghte lettide
 hym, Bot for lufe he sparede vs, he had pete of vs, and sente his
 grace in-till oure hertes, and callid vs owte of oure syn[̄], and by 20
 his grace hase turnede oure wiß hally to hym[̄], for to hafe hym[̄],
 and for his lufe to for-sake all maner of syn[̄]. The mynde of þis
 mercy and þis gudnes made, with oper circumstance mo þan I can[̄]
 or may reherse, now brynges in-to my saule grete triste in oure 24
 Lorde and full hope of saluacyon[̄], and it kyndyß desire of lufe
 myghtily to þe Ioyes of Heuen[̄]. Also for to thynke of þe
 wrechidnes, þe myscheues and þe perißs, bodily and gastely, þat
 fallis in þis lyfe, and after þat, for to thynke of þe Ioyes of 28
 Heuen[̄], how mekiß blysse þare es, and how mekiß Ioye; For þare
 es no syn[̄], no sorowe, no passion[̄], no payne, no hungre, no
 thriste, † no sare, no sekeneß, no dowte, no drede, no schame, no
 schenchipe, no defaute of myghte, ne lakkyng of lyghte, no want- 32
 tyng of wiß; Bot thare es souerayne fairenes, lyghtnes, strenghe,
 Fredom[̄], hele, lykyng ay-lastande, wysedom[̄], lufe, pees, wirchipe,
 sekirnes, ryste, Ioy and blysse with-owtten[̄] ende. The more þat þou
 thynkis and felis þe wrechidnes of þis lyfe the more frequently saß 36

And of the
great works
of God.

And of the
mercy which
the Lord has
shewed to us.

Also meditate
upon the
wretchedness
of this life
and the joys
of Heaven.

[† Lf. 228.]

pou desire þe Ioye and þe riste of þat blyssede lyfe. ¶ Many meñ
er couetouse of werldly wyrchips and erthely reches, and thynkes
nyghte and day, dremande and wakande, how and what maner
4 þay myghte wyñ þare-to, and for-getes þe mynde of thaym selfe
of þe paynes of helle and of þe Ioyes of Heuen. Sothely þay
are noghte wyse : Thay ere lyke vn-to þe childir þat rynnes aftire
buttyrflyes, and, for þay luke noghte to thaire fete, þay fañ sum-
8 tyme, and brekes þaire legges. What es all þe wirchipe and þe
pompe of þis werlde in reches and Iolyte, bot a buttirflye ?
Sothely noghte elles, and 3itt mekill lesse. Tharefore I praye
þe, be pou couetouse of þe Ioyes of Heuen, and pou sañ hafe wir-
12 chipe and reches þat euer more sañ laste. For at þe laste ende,
whē werldly couetouse meñ brynges no gud in thaire handis,
(for all þe wirchipes & rechese er turned to noghte saue sorowe
and payne,) Thañ sañ heuenly.couetous meñ þat forsakes trewly
16 all vayne wyrchips of þis werlde,—or ells if þay hafe wirchips &
reches þay sett noghte þaire lykyng ne þaire lufe in thaym, Bot
ay in drede, in meknes, in hope, and in sorowe sumtyñ, and
habydes þe mercy of Godd' paciently,—þay sañ þañ hafe fully þat
20 þay hase couetid, For thay sañ be coround as kynges, and sitt vpe
with oure Lorde Ihesu in þe blysse of Heuen. Also þar are
many oper meditacyons, mo þan I kan say, whilke oure Lorde
puttis in-to a mans mynde for to stirre þe affeccyoñ and resoñ
24 of þe saule to lathe vanytes of þis werlde, and for to desyre þe
Ioyes of Heuen. These wordes I saye to þe, noghte as I had
fully schewede þese maners of meditacions as þay ere wrought in
a manes saule, Bot I touche thaym to þe a lyttill, for pou sulde, by
28 þis littill, vndirstande þe more. Noghte for-thi me thynke it es
gude vn-to þe þat, when thou disposeþ þe for to thynke of Godd'
as I hafe be-fore saide, or one oper wyse, if thi herte be dulle
and myrke, and felis noper witt ne sauour, ne deuocyoñ for to
32 thynke, bot anely of a naked desyre & a wayke will, þat pou
walde fayne thynke of Godd', bot pou can noghte, þan I hope it
es gud to þe þat pou stryue noghte to mekill with thi selfe, as if
pou walde by thyñ aweñ myghte ouercome † thi selfe, For pou
36 myghte lightly Fañ so in-to more myrknes, bot if pou ware þe

Many are eager for the things of this world, like children running after butterflies.

But be thou covetous of the joys of heaven.

There are many other meditations, which I cannot here enumerate.

If you find your heart dull and dark break off your meditation and say your Pater Noster and Ave, or read your Psalter.

[† Lf. 228 bk.]

more slye in thi wirkyng; and for-thi I hald it than moste sekýre vn-to þe for to say thi Pater noster & þine Aue Maria of þi matýns, or ells for to rede apoñ thi sauter, For þat es euer-
 more a sekýr standarde þat wíll noghte faile; who-so may cleue 4
 þer-to, he saíll noghte erre; and if þou may by prayenge gete deuocyoñ, Than, if þi deuocyoñ be anely in affeccioñ, þat es, in a grete desire to Godd' with gastely delyte, halde furthe thi saynge, & brek noghte lyghtely off, For it Fallis þat praynge 8
 with þe mouthe getis and kepis seruour of deuocioñ; and if a mañ cesse of saynge, deuocyoñ vanysche away. Neuer-þe-les, if deuocioñ of prayere brynge to thi herte gastely a thoghte of þe manhed of oure Lorde, or of any oþer before-said, and þis thoghte 12
 sulde be lettide by þi saynge, þan may þou cesse of saynge, and occupye þe in meditacyoñ vntill it passe away. ¶ Bot of certayne thynges the by-houes be-warre in þi meditacioñ. Sum saíll I tell þe. Ane, þat when þou hase had a gastely thoghte, ouper in 16
 ymagynyng of þe manhede of oure Lorde, or of swylke bodily thynges, and þi saule hase bene fedd' and comforthid þer-with, and passes away by þe-selfe, be þou noghte to besy for to kepe it still by maystry, For it saíll þan turne to pyne and to bitterness. 20
 Also, if it passe noghte away, bot duellis stiff in thi mynd' by any trauell of þi selfe, and þou for comforth of it wíll noghte leue it, and þer-fore it reuys the fra þi slepe on nyghtys, or elles oñ dayes, fra oþer gud dedis, þis es noghte wele, Thou saíll wilfully breke of 24
 when [it] askis, 3a, sumtyme when þou hase maste deuocyoñ, and ware latheste for to leue it, as when it passes resonabill tym, or ells it turnes to dissese of thyñ euencristeñ, Bot if þou do so, elles þou dusse noghte wysely, as me thynke. A werldly mañ 28
 or womañ þat felis noght peraunter deuocyoñ twys in a 3ere, if he felid, by þe grace of oure Lorde, gret compunccyoñ for his synnes, or elles by a mynde of þe passioñ of oure Lorde, þofe he ware put fra his slepe a nyghte, or two or thre, vn-till his heued werke, 32
 it es no force, for it commes to þañ seldom; Bot to þe, or to a-noþer mañ or womañ þat hase this maner of wirkyng in custom, as ware ilke oþer day, it es spedfull for tiff hase discrecyoñ in 3our wyrkyng, noghte fully fall þer-to for to folow it 36

If these exercises bring to your heart a devout thought you may entertain it.

Yet strive not too much to retain such a thought.

And do not suffer it to interfere with your rest or your duties.

It is not with you as with those worldly people who only feel devotion once or twice in a year.

- als mekiff als will com̄. And I halde pat it es gud to be for to
vse pis maner in what deuocyon̄ pat þou be, pat þou hyng noght
to lange þare-appeñ, ouper for to put þe fra thi mete or thi slepe
4 † in tyme, or for to disesse any oper mañ vnskilfully. The wyse [† Lf. 229.]
mañ sayse, 'Omnia tempus habent.' Pat es, 'all thyngis hase
tyme.' Anoper thyng es this, pat þe by-houys be-warre off. If
thi thoghte be ocupied in ymagynacyon̄ of þe manhede of owre
8 Lorde, or in any swilke oper, and after this þou erte besy with all
þe desire of thi herte for to seke knawynge or felyng mare
gastely of þe Godhede, prese noghte to mekiff þar-after, ne suffire
noghte thi herte fañ fra þe desire, as if þou ware abydande or
12 gapand aftir sum qwyent stirrynge, or sum wondirfull felynge
vthire þan þou hase had. Thou sañ noghte do so. It es ynoghe
to me and to þe for to haue desyre & langynge to oure Lorde;
and if he will, of his fre grace, ouer pis desire, send vs of his
16 gostely lyghte, and opyñ oure gostely egheñ for to se &
knaue more of Hym̄ þan we hase had be-fore by comon̄ traueñ,
thanke we Hym̄ þar-of; and if He will noghte, for we er 3it
noghte meke ynoghe, or ells we er noghte disposede by clenness
20 of lyffynge in oper sydis for to ressayue his grace, Than sañ we
mekly knawe oure awen̄ syñ and wrechednes, and hald vs
payed with þe desyre pat we hase to Hym̄, and with oure
comon̄ thoghtes pat may lyghtly fañ vndir oure ymagynacion̄,
24 as of oure synns, or of Cristes passion̄, or of swilke oper; or ells
with prayers of þe sauter, or sum oper, and loue Hym̄ with all
oure hert, pat He will gyff vs pat. If þou do oper wyse, þou may
lyghtly be by-gyled by þe spiryte of oure errour, For it es pre-
28 sumpcion̄, a mañ by his awen̄ wytt for to prese to mekiff in-to
knawynge of gastly thynges, bot if he felid plente of grace, For þe
wyse man saise þus, 'Scrutator maiestatis opprimetur a gloria.'
pat es to say, 'Raunsaker of þe myghte of Godd' and of His
32 Maieste, with-owtten̄ gret clenness and meknes, sañ be ouerlayde
and oppresside of Hym-selfe¹. &c² explicit.

Hang not too long upon any one point of devotion.

[† Lf. 229.]
[Eccles. iii. 1.]

Nor strive to push the imagination too far.

But be humbly instructed of Christ as far as He will teach you.

For it is presumption of our own wit to press too far into divine mysteries.
[Prov. xxv. 27.]

¹ The Thornton MS. of this Treatise ends here. The Cambridge MS. has 19 more lines. The British Museum MS. stops considerably short of this. As the ending is marked in the Thornton MS., the additional matter in the Cambridge MS. has not been inserted.

XII.

[THE VIRTUE OF OUR LORD'S PASSION.]

[Thornton MS., Lincoln Cathedral Library, leaf 229, back.]

All men lie
under sin, butthe greatest
sins can be
forgiven to
the true peni-
tent through
the Passion of
Jesus.

Wit thou wele, dere Frende, pat þof þou had neuer
 done syn̄ with thi bodi, dedly, ne ventyaſt, bot
 anely this pat es called Orygynaſt, (for it es þe
 firste syn̄, and þat es þe lossyng of thy ryght- 4
 wysnes whilke þou was mad in,) Suld thou neuer
 hafe bene safe, if oure Lord Ihesu Criste by his
 passiō had noghte delyuerde the, and re-
 storede þe agayne. And þou saſt wit þat þou, be þou neuer so 8
 mekiſt a wreche, hafe þou donne neuer so mekiſt syn̄, for-sake
 thi selfe and aſt thi werkes gude & iſt, Cry mercy, and aske
 anely saluacyō by þe vertu of his precyouse passyō mekly
 and tristely, and with-owtten dowe þou saſt haf it, and fra 12
 this orygynaſt syn̄ and aſt oþer þou saſt be safe. 3a, and þou
 saſt be safe as ane ankir incluse; and noghte anely þou, Bot
 aſt cristen meñ & wymeñ þat trowes appon his passiō, and
 mekes þam selfe, knawande þaire wrechidnes, askand mercy 16
 and forgyfnes, and þe fruyte of his precyouse passiō, anely
 lawand þam-selfe to þe Sacramentes of haly kyrke, þof it be swa
 þat þay hafe bene cumbyrde in syn̄ & with syn̄ aſt þaire lyfe
 tyme, and neuer had felyng of gastely sauour or swetnes, or 20
 gastely knawynge of Godd, þay saſt, in this faith and in þair gud
 wil, be safe, by þe vertu of þe precyouse passionē of oure Lorde
 Ihesu Criste, and com to þe blysse of Heueñ. See here þe Endles
 mercy of owre Lorde, how lawe He fallis to þe & to me and to 24
 aſt synfull caytyfs. 'Aske mercy and hafe it:' Thus said þe
 prophete in þe person of oure Lorde, 'Omnis enym quicunque
 Rom. x. 13.] invocaueſt nomen Domini, saluus erit.' 'Ilk mañ, what þat he
 be, þat in-calles þe name of Godd, þat es to say, askes saluaciō 28
 by Ihesu and by his passiō, he saſt be safe.' Bot pis curtasye
 of oure Lorde, sum meñ takes, and erre safede þer-by; and sum,
 in traiste of his mercy and his curtasye, lyffes still in þair synnes,

But some are
beguiled by
their know-
ledge of this
mercy into a

& wenys for to hafe it when þam lyst; and þan may pay noghte,
 For pay ere takyñ or þay wit, and swa pay dampne þam selfe.
 Bot now, sayse þou, if þis be sothe þou wondyrs gretly, for þat I
 4 fynde wretyn in sum haly mens saghes. Sum sayse, as I vndir-
 stande, þat he þat cañ noghte lufe þis blyssed name Ihesu, ne
 fynd ne fele in it gastely Ioye and delitabilite, with wondirfull
 swetnes in þis lyfe here, ffra þe souerayne Ioy and gastely swetnes
 8 in þe blysse of Heuen he sañ be aliene, and neuer sañ he com
 par-to. Sothely pise wordes, when I here thayñ or redis þam,
 stonyes me, and makis me gretly ferd; For I hope, as þou sayse,
 þat many, by þe mercy of Godd, sañ be safe, be kepyng of his
 12 commandementes, and by verray repentance of paire euyl lyfe
 be-fore done, þe wylike felid neuer gastely swetnes ne inly sauour
 in þe name of Ihesu or in þe lufe of Ihesu. And for-thi I merueñ
 me þe more, þat þay say the contrarye here-to, as it semys. Als
 16 vn-to þis, I may say, as me † thynke, that theire saynge, if it be
 wele vndirstanden, es sothe, ne it es noghte contrarie to þat
 that I hafe said, For þis name Ihesu es noghte effis for to say one
 Ynglische bot ‘heler or hele.’ Nowe euer-ilk mañ þat lyffes in
 20 þis wrechid lyfe, es gastely seke, For paire es na mañ þat lyffis
 with-owtten syn, whilke es gastely seknes, as Sayn Ihoñ sayse
 of hym-selfe and oþer perfitte meñ thus, ‘Si dixerimus quod
 24 we hafe na syn, we begile oure-selfe, and sothefastnes es noghte
 in vs.’ And for-þi he may neuer fele ne com to þe Ioyes of
 Heuen, vn-to he first be made hale of þis gostely seknes. Bot
 þis gastely may na mañ haf þat hasé vre of resoñ, bot if he
 28 desire it and lufe it, and hafe delite par-in, in als mekilñ als he
 hopis for to get it. Now þe name of Ihesu es noghte elles bot
 þis gastely hele. Whare-fore it es sothe þat þay say, þat þar may
 na mañ be safe bot if he lufe & lyke in þe name of Ihesu; For
 32 þar may na mañ be gastely hale, bot if he lufe and desire gastely
 hele; For ryght als a mañ ware bodily seke, þer ware nane
 erthely thyng sa dere ne so nedfull to hym, ne so mekilñ suld be
 desyrid of hym, als bodily hele (For þose þou wald gyff hym añ
 36 þe reches and þe wirchips of þis werlde, and noghte make hym

presump-
tuous trust.

How then can
some learned
men declare
that none can
be saved who
do not love
the name of
Jesus, when
there is hope
for all peni-
tent sinners?

[† Lf. 230.]
Their words,
if well under-
stood, are
true.

[1 Joan i. 8.]

For no man
can be saved
who desires
not and loves
not salvation,
and Jesus is
salvation.

hale of þat þou myghte, þou plesid hym noghte)—Righte so it es to a mañ þat es seke gastely, and felis þe payne of gastely seknes. Nathyng es so dere, so nedfull, ne so mekiff desirid of hym, als his gastely hele, and þat es Ihesu, withowtten whilke, all 4 þe Ioyes of Heuen may noghte lyke hym. And this es þe skiff

It was for this reason that our Lord took that name.

(as I hope) whi oure Lorde, when he tuke mankynde for oure saluacyon, he walde noghte be called by na name betakenande his Endles beyng, or his myghte, or his wysdom, or his ryght- 8 wysnes, bot anely by þat that was cause of his commynge, and þat was saluacyon of mans saule. Whilke saluacion was maste dere and maste nedfull to mañ; and þis saluacyon, betakens þis name Ihesu. Þan bi this it semes, þat þer may na mañ be safe 12 bot if he lufe Ihesu; For þer may na mañ be safe bot if he lufe saluacyon, whilke lufe he may hafe þat lyfes and dyes in þe laweste degre of charite. Also I may say on a-noper wyse, þat

Nor can any enjoy heaven who love not this blessed name here.

he þat can noghte lufe þis blessed name Ihesu with gastely 16 myrthe, ne enjoye in it with heuenly melodye here, he saff neuer hafe ne fele in þe blysse of Heuen þat fulhede of souerayne Ioye, þe whilke he þat myghte in þis lyfe, by habondance of perfite charite, enjoye in Ihesu, saff hafe & fele, † and so may thaire 20 saynge be vnderstanden. Neuer-þe-les, he saff be safe, and hafe full mede in þe syghte of Godd, all if he be in þis lyfe in the laweste degre of charite, by kepyng of Goddes commandementes, For Criste sayse in the Gospelle, ‘In domo Patris mei mansiones 24 multe sunt.’ ‘In my fadir house erre many sere dwellynges.’ Sum are for perfite saules, þe whilke in þis lyfe ware fulfillede of grace of þe Haly Gaste, and sang louynngs to Godd in contem- placion of Hym with wondirfull swetnes and heuennly savour. 28 Þise saules, for pay hade maste charite, saff haue hegheste mede in þe blyse of Heuen, For þise ere callid Goddes derlyngs. Othir saules þat ere in þis lyfe inperfite, and erre noghte disposed to contemplacyon of Godd, ne had noghte þe fullhede of charite, 32 as apostells or martirs had in þe begynnnyng of haly Kirke, pay saff haue þe lawere mede in þe blyse of Heuen, For þise er callede Goddis frendis. Þus callis oure Lorde chosen saules in haly writt, sayand thus, ‘Comedite amici, et inebriamini caris- 36

[† Lf. 230 bk.]

Yet a man can be saved who is in the lowest degree of love.

[Joan xiv. 2.]

Some there are of great advances in God's love. These are God's darlings.

Others of lower attainment who are God's friends.

[Cant. v. 1.]

simi.' 'Mi frendes, ete 3e; and my derlynges, be 3e drunkyñ.' As
 if oure Lorde said one þis wyse, '3e þat er my frendis, for 3e keped
 my commandmentez, and sett my lufe be-fore þe lufe of þe werlde,
 4 and lufed me more þan any oper erthely thyng, 3e sall be feedd
 with gastely fude of þe brede of lyfe. Pot 3e þat er my derlynges,
 and neghte anely kepid my commandementis, Bot also of 3oure
 aweñ fre will fulfillede my conſailles, and ouer þat 3e luffed me
 8 anely enterely with all þe myghtes of 3oure saule, and brynnede
 in my lufe with gastely delyte, as did pryncypally þe apostillis
 & martirs, and all oper þat myghte com by grace to þe gyfte
 of perfeccion, 3e sall be made drunkeñ with þe freeste wyne
 12 in my celer, þat es, þe souereyne ioye of lufe in þe blyse of
 Heueñ.' To the whilke blise he brynge vs, þat boghte vs with
 his precyouse passion, Ihesu Criste, Goddis sone of Heueñ.
 Amen!

16 [On leaf 231 is the poem '¶ Of Sayne Iohn þe ewaungelist,'
 printed in 'Religious Pieces,' E. E. T. Soc. 1867, pp. 87-94.]

P. 1c, l. 9. Wychecrafte.—Thus Roberd de Brunne on the first Com-
 mandment:—

3yf þou yn swerde other yn bacyn,
 Any chylde madest loke theryn,
 Or yn thumbe, or yn cristal,
 Wychecraft men clepen hyt alle.—*Handlyng Synne*, 351.

XIII.

[TWO VERSE-PRAYERS TO THE VIRGIN MARY.]

[*Harl. MS.* 1002, leaf 61, back.]

(I. 1.)

¶ Quene of parage: paradyse repayred I-wysse,
 lyth of linage: lere me of heuenly blysse,
 20 For þat es wage: þat lastet & neuer may misse.

(I. 2.)

¶ lady joy[i]nge: reioyce vs, joyles abydyngē,
 þat of al þyngē: comfort¹ is & refreshyngē,
 Pray þou our kyngē: he kepe vs in heuen a comyngē.

Amen. oramus. 4

(II.)

Mary so milde,
 For luf of þi childe,
 here þo wylde
 þat prayen þe now !

Grace to vs hylde;	
with blysse þou vs bylde;	
Fro synne þou vs schilde;	
Amen, for our prowē !	8

¹ 'yng' interlined at end of 'comfort.'

NOTES

The following list of suggested emendations, &c., has been compiled with the help of Dr. Horstman's *Richard Rolle of Hampole*, Vol. I, 1895, and the variant MSS. printed there.

- 1/5 Latin (La Bigne, *Magna Bibliotheca Patrum*, Cologne, 1622, vol. xv, p. 834, Richardus Pampolitanus Eremita) et statim adoratur oleum effusum.
- 1/7 Read 'be-mene'.
- 2/7 MS. Harl. 1022 to it be. Latin: et dum inebriat illam, cadit caro: non potest a sua virtute non deficere.
- 2/20 Read 'tak ande', i. e. take breath; Latin: respirat animus.
- 2/22 Read 'and-es'; Latin: anhelat namque mens superno dulcore, tacta amore conditoris incalescit.
- 2/27 Read '[m]a[n]e'; Latin: hominem.
- 4/4 Read so [pay desyre pat] payre. Latin: sic satiantur, vt desiderant: et sic desiderant, vt desiderium non tollat satietatem.
- 4/19 Read 'w[ye]t all'; Latin: cognoscant vtique vniuersi.
- 4/25 Read 'l[i]fe'; Latin: vitam.
- 4/31 Latin: terra suauiter viuientium.
- 5/5 Read 'in deserte (Latin: indefesse) fastande, in þe monte anely prayande'.
- 8/11 Read 'with-takand'. 8/13 Read 'trauayle here. pay'.
- 9/1 Read 'for-[thy] paire'. 9/11 Read 'For'.
- 9/20 Read 'lyttill hole. Ten ȝere scho'. Latin: Et neque viros neque mulieres unquam videns per annos decem (Migne, *Patrol.* 74. 256).
- 10/26 'dispyse' may be correct; cp. 'vanysche', 42/10, 'rauesche', 2/26.
- 11/12 After 'vyces', Horstman inserts the second manner from MS. Arundel 507, 'Sithen speciali, þat we cesse of alle bodili werkis'.
- 11/28 Read 'barnes, þat es, lande'.
- 13/25 Read 'gude hope, noghte', so MS. Camb. Dd. v. 64.
- 14/6 Comma after 'wondyrfull'.
- 14/8 Read 'gastely. [It is haly] when'.
- 14/11 Read 'wondirfull, [when] it'.
- 15/11 Read 'this [anehe]de'; Pepwell's print of 1521, 'this onehede'.
- 15/17 Read 'Imagy[na]cyones'.
- 15/30 Read 'so[the]fastenes'.
- 16/17 Comma after 'maners'.
- 16/19 Full stop after 'charyte'.
- 17/19 Read 'Bot [for] a'; MS. Camb. 'bot for þe'.
- 17/21 Comma after 'vncleennes'.
- 17/27 Read 'es ofte'; so MS. Camb.
- 19/26 Read 'kepis [hym] in'; so MS. Camb.
- 19/35 Read 'es gude'; so MS. Camb.

- 20/15 Read 'he [be this felynge] and'; so MS. Camb.
 20/18 Read 'ymagy[na]cion'.
 20/21 Read 'awen [syghte] mare'; so MS. Camb.
 22/3 Read 'behouyth to', so Notary's print of 1507.
 23/2 Read 'o[f]'; so Notary.
 23/26 Read 'se[t]te' (?), i. e. directed; cp. MS. Vernon: 'for hit is charite, speciali set in to him'.
 23/30 Read 'for-[thi]'; MS. Vernon 'perfore'.
 23/32 Read '[vn]discrecion'; so MS. Vernon.
 23/33 MS. hatith; cp. 26/19, where there are dots under *ti*.
 24/8 Read 'ordire [of] charite'; so MS. Vernon.
 24/19-20 Read 'teche hem [forto] amende'; MS. Vernon 'to'.
 25/1 Read 'le[w]ed'; so MS. Vernon.
 25/15 Read 'f[le]n'; so MS. Vernon, Notary.
 26/9 Read 'nott with]stondynge'.
 26/29 vn-couthe and: MSS. Vernon, Harl 2254 omit.
 27/12 Read 'of[t]'; so MS. Harl.
 27/13 Read 'p[er]at'; so MSS. Vernon, Harl.
 27/27-8 Something has been omitted. Harl. adds after 'inwarde', 'pat hit was not lettid bi outward dedes for'; so Vernon. But Notary adds, after 'hym', 'to shewe it outwarde'.
 30/7 luke þam: so MS. Harl.; MSS. Royal, Vernon: loke to hem.
 30/17 Read 'for to [thynke lathe for to] leue'; so MS. Vernon; MS. Royal omits first 'for to'.
 31/8 Semicolon after 'lyfe'.
 32/10 Read 'reste [in] deuocyon'; so MSS. Vernon, Royal, Harl.
 34/9 Dash after 'wastande'.
 34/14 Read 'whare-to [bot] þat'; so MSS. Vernon, Harl.
 35/3 Comma after 'bodily'.
 35/36 Read 'quoniam'.
 36/34 Read 'all o[ure]'; so MS. Vernon.
 37/7 Read 'criande [on] Godd'; so MSS. Vernon, Harl.
 38/15 Read 'and compassion'.
 38/29 No comma after 'ymagynacyon'.
 38/33 " " " 'halde it'.
 38/35 " " " 'heuede'; comma after 'body'.
 39/4 Read 'stryue'.
 39/13 MS. Vernon reads 'siȝt of þe þreo principal vertues: of troupe, hope, & charite. Be þe siȝt & þe disyre', &c.; so MS. Harl.
 40/8 Comma after 'myghte'.
 41/4 Comma after 'selfe'.
 41/32 Omit 'of'; so MS. Vernon.
 42/3 Read 'or þi matyns'; so MS. Harl.; Vernon 'or elles'.
 42/19 Read 'and [it] passes away by [it]-selfe'; so MSS. Vernon, Harl.
 42/23 Omit comma after 'dayes'.
 42/25 Read 'when [tyme] askis'; so MSS. Vernon, Harl.
 42/35 Read 'as [it] ware'; so MS. Vernon.
 45/27 Read 'gastely [hele] may'.
 46/1 Read '[i]f þat'.
 47/18 Read 'repard', enclosed; cp. Song of Sol. iv. 12.
 48/3 Read 'wonynge'.
 48/4 Read 'oremus'.

GLOSSARY AND INDEX

ACCIDIE, *n.*, sloth, 23/8.
 Accordantly, *adv.*, accordingly, 8/32.
 Acostom, *n.*, habit, 20/10.
 Active and Contemplative Life, 21-43.
 Afforces, *v.*, make strong, 8/20.
 Aknowe, *v.*, be a., confess, 33/8.
 All if, even if, 46/22.
 Alsonne, immediately, 14/27.
 Althirhegeste, *adj. superl.*, highest of all, 1/15.
 And . . . and, both . . . and, 31/32.
 Ane, anely, anelynes—alone, loneliness: 'by myn ane,' by myself, 5/4, 5, 11, 20/15.
 Anede, *pp.*, united, 39/35, 40/4; anehede, 16/1.
 Anehede, *n.*, oneness, union, 15/10.
 Ankir incluse, enclosed hermit, 44/14.
 Anynge, *n.*, union, 39/36.
 Araysede, *a.*, raised, high, 13/20.
 Arett, *v.*, ascribe, 33/9.
 Aristotle on bees, 8/18; on birds, 8/32.
 Arraynge, *n.*, arraying, decoration, 29/36.
 Astronomyenes, *n.*, astrologers, 10/15.
 At, *prep.*, with, 30/14, 21.
 At, *conj.*, that, 35/7.
 Athe, *n.*, oath, 10/31; *g.s.* athes, 11/4.
 Austyn, *St.*, 13/18, 34/25.
 Awe, *v.*, owe, ought, 11/17.
 Bee, Hampole on its nature, 8-9.
 Begynnynge, *a.*, 21/7.
 Be-mene, *v.*, mean, 1/7.
 Besynes chargis, *n.*, burdens of business, 25/13.
 Beyng, *n.*, existence, 46/8.
 Bishops and the mixed life, 27.

Bot, *conj.*, except, 1/19; bot if, unless, 42/27.
 Bouxomnes, *n.*, obedience, duty, 11/25.
 Breke of, *v.*, break off, stop, 42/24.
 Brennande, *a.*, burning, 15/21.
 By-houely, *a.*, befitting, 28/2.
 By-houys, *v.*, should, ought to, 5/15.
 Bylde, *v.*, defend, 48/6.
 Cesarius, tales by, 6/28, 7/14.
 Charge, *n.*, heaviness, 9/13.
 Chargede, *pp.*, loaded, burdened, 9/16.
 Charemynge, *n.*, working by charms, 10/9.
 Chese, *v.*, choose, 5/19.
 Cheson, *n.*, reason, good cause, 10/25.
 Christ's Passion, Virtue of, 44-7.
 Clerete, *n.*, clarity, clearness, 18/20.
 Coal, how to light, 32/25-31.
 Commandments, the Ten, 10-12.
 Comonynge, *n.*, communion with, 17/25.
 Compleccionne, *n.*, embracing, fleshly intercourse, 14/16.
 Contrition, imperfect and perfect, 6-7.
 Coryous, *a.*, over inquisitive, 3/11.
 Couaytabill, *a.*, 3/30.
 Couaytes, *n.*, covetousness, 14/24.
 Cun thanke, give thanks, 29/34.
 Cuppillynge, *n.*, joining, 35/24, 25.
 Ded, dede, *n.*, death, 2/1, 13/19.
 Defaile, *v.*, lack, 2/8.
 Delighting in God, 14.
 Delitabilite, *n.*, 45/6.
 Delycously, *adv.*, luxuriously, 6/30.
 Desederabill, *a.*, desirable, 2/28.
 Desyrand, *a.*, desiring, longing, 37/8.

- Devil in shape of a woman, 6/9.
 Divining by stars, &c., 10/14.
 Drawes, *v.*, pulls up, 3/12.
 Drede, *n.*, fear; "na drede þat ne þay ere," 'no fear but that they are,' 4/18.
 Duse, *v.*, do, 12/12, 13.
 Dyscryuede, *pp.*, described, 17/4.
 Eggyng, *n.*, egging, temptation, 13/29.
 Elde, *n.*, old age, 11/24.
 Enchesone, *n.*, reason, cause, 7/4.
 Enforssede, *v.*, forst, 3/22.
 Enforthis, *v.*, enforces, 2/23.
 Enjoye, *v.*, rejoice, 46/17.
 Er, *v.*, are, 43/18; erre, 35/29.
 Even, equally with, 23/28; MS. Vernon, *azeynes*.
 Eysede, *pp.* = oysede, used, directed, 14/32.
 Ezechiel the prophet, 17/29.
 Falles, *v.*, happens, 2/7.
 Famyliaretill, *a.*, familiar with, 7/3.
 Fand, *v.*, found, 4/29.
 Felide, sowne es, sound is perceived, 19/13.
 Fette, *n.*, feet, 8/6.
 Files, *v.*, defile, foul, 4/18.
 Fillynge, *n.*, filling, fullness, 4/3, 5.
 Fire, how to make a, 32/25-31.
 Flyghyng, *n.*, power of flight, 8/33, 34, 9/3.
 Forbrekes, *v.*, utterly breaks, 18/26.
 Force, *n.*, care, 28/30.
 Forthe dayes, late in the day, 9/27.
 For-thy, *adv.*, therefore, 9/23.
 Fremmede, *a.*, unconnected by blood, strange, 8/23.
 Full, *adj.*, foul, 7/16.
 Full-hede, *n.*, fullness, 39/25.
 Fychede, *v.*, pierced; thurghe-fychede, pierced through, 2/4.
 Gastely, *a.*, ghostly, spiritual, 45/6, 7, 13.
 Ger, *v.* make, cause, 32/26.
 Gernyng, *n.*, yearning, 14/5.
 Gillery, *n.*, trickery, cheating, 12/10. (Still in use in Lincolnshire.)
 Grauyng, *n.*, burial, 7/1.
 Gregory, St., 26/23.
 Gretynge, *n.*, crying, grieving, 5/10.
 Greuesnes, *n.*, grievousness, 3/15.
 Gruchyng, *n.*, grudging, grumbling, 32/19.
 Habedyn, *pp.*, abided, waited, 32/29.
 Hampole's temptation, 5-6.
 Haunten, *v.*, deal with, handle, 21/5.
 Haver, *n.*, possession, property, 26/2.
 Hegheyng, *n.*, uplifting, 14/18.
 Heldede, *v.*, hylde.
 Hele, *n.*, salvation, 1/15.
 Heleful, *a.*, healthful, 4/20.
 Heraclides, tale by, 9/17.
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 Hungres thaym, they hunger (for more), 3/29.
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 In-calles, *v.*, invokes, 44/28.
 Indiscrecyon, *n.*, 19/10.
 In-3ettis, *v.*, pours in, 3/13.
 In-3ettyng, *n.*, inpouring, 4/9.
 Inglysce, *n.*, English, 1/4.
 Inlastande, *pr. p.*, lasting, 3/15.
 Inlawes (Harl. MS., insawes), *v.*, plants or sows in, 3/13; Lat., insert.
 Inly, *a.*, inward, 45/13.
 Inryses, *v.*, springs, 2/25.
 Intermettid, *v.*, mixt, occupied, 27/14.
 Israel = a man seeing God, 32/1, 3.
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 Ioyeyng, *n.*, merriment, 5/10.
 Kelis, *v.*, cools, 20/6.
 Kennede, *v.*, made to know, taught, 17/28.
 Kyndely, *a.*, natural, 15/20.

Langes, *v.*, *impers.*, we long, 3/26.
 Langnessande, languishing, 2/18, 19.
 Lappid, *pp.*, wrapped, 5/1. (Still in use in Lincolnshire.)
 Lare, *n.*, lore, instruction, 14/22.
 Lathe, *v.*, loathe, 41/24.
 Lathynge, *n.*, loathing, 34/30, 35/5, 16.
 Laude, = lande, 11/28.
 Lawand, *pr. p.*, humbling, subjecting, 44/18.
 Lawlyly, *adv.*, humbly, 11/27.
 Layery, *a.*, filthy, 14/23.
 Leche, *v.*, heal, 2/4; *n.*, healer, 2/18.
 Lelely, *adv.*, loyally, truly, heartily, 3/7.
 Lere, *v.*, teach, 47/19.
 Lessynge, *n.*, diminution, 4/8.
 Lettys, *v.*, hinder, 11/12.
 Leuefully, with permission, 21/6.
 Lichoure, *n.*, lecher, 12/1.
 Lofe, *v.*, praise, 9/31; loues, 20/4.
 Loute, *v.*, worship, 10/7, 20, 23.
 Louynge, *n.*, praise, 10/2, 17/18.
 Lowuabyll, *a.*, praiseworthy, 3/8.
 Lufabyll, *a.*, lovable, 2/28.
 Luke, *v.*, look after, care for, 30/7.
 Lya, Leah, 31/2, 7, 13, 28.
 Lyenges, *n.*, lies, 12/17.
 Lyth, light, glorious, 47/19.
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 Martha, 24/16.
 Mary, our Lady Saint, 39/21.
 Mawmetryse, *n.*, idolatrous practices, 10/9.
 Maystry, *n.*, violence, force, 38/35.
 Medfull, *a.*, rewardful, 28/6.
 Medefully, *adv.*, profitably, 24/28.
 Medle, *v.*, mix, mingle, 24/14; medled, 26/28, 27/6; medlid, 24/34, 26/35; medelid, 25/23.
 Mekes, *v.*, humble, 44/16.
 Mellynge, *n.*, meddling, 32/20.
 Menes, *n.*, things interposed, 18/3.
 Mengede, *v.*, mingled, mixed, 1/20.
 Merghlyere, *adv.*, more thoroughly, Lat. medullitus, 2/5.
 Me thynke, it appears to me, 29/28.
 Mett, *n.*, measure, 12/11.
 Mirke, *a.*, dark, 22/8.

Mobylls, *n.*, movables, goods, 12/24.
 Mowe, *v.*, may, can, 22/8; be able to, 38/35, 39/14.
 Mynd, remembrance, 39/21; mynde, 5/18.
 Myrknes, *n.*, darkness, 41/36.
 Myssawe, *n.*, mis-saying, want of respect, 11/26.
 Myster, *n.*, need, 13/8.
 Nane, *a.*, no, 2/29.
 Nakede mynde, simple perception, 20/12, 18.
 Nedys, *adv.*, of necessity, 5/15.
 Nerehand, *adv.*, nearly, 2/6.
 Nerre, *adv.*, nearer, 15/25.
 Neuennyd, *v.*, spoken, named, 5/21.
 Noghte for-thi, nevertheless, 17/36.
 Nourish (feed) the fire with sticks, 33/28.
 Noye, *n.*, sorrow, annoyance, disgust, 3/16, 4/7; *v.*, do harm, 12/18.
 Of, *prep.*, with, 3/16.
 Okyre, *n.*, extortion, usury, 12/11.
 Onane, *adv.*, anon, at once, 32/30.
 Oneness of God with Man's soul, 15-20.
 Oo, *a.*, one, 24/16.
 Ouerganger, *n.*, overcomer, 31/5, 35.
 Ouer-heghede, *v.*, carried too high, 8/7.
 Ouer-hille, *v.*, cover over, 32/27.
 Ouerlaide, *pp.*, covered over, 22/5.
 Ouer-passande, *a.*, exceeding, 40/7.
 Ouertrauells, *v.*, overworks, 18/25.
 Owt-zettede, *pp.*, poured out, 1/4.
 Oys, *n.*, use, 12/4.
 Parage, *n.*, high rank, 47/18.
 Paris, a wicked Canon at, 6/30; a forgiven scholar at, 7/16.
 Payede, *pp.*, contented, 15/1.
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 Perré, *n.*, jewellery, 29/9.
 Plentivosly, *adv.*, plenteously, 24/23.
 Poure, *a.*, pure, 8/21.
 Prelaci, *n.*, office, post of a bishop, 27/24, 29; *pl.*, 27/18.
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- Priste, priest, 33/19.
 Profette, *v.*, advanced, 6/14.
 Prow, *n.*, profit, 13/27.
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 Pure, *adv.*, poorly, 4/32.
 Purede, *pp.*, purified, 18/1.
 Put, *v.*, ascribe, 33/13.
 Pyne, *n.*, sorrow, 42/20.

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 Qwyent, *a.*, quaint, curious, 43/12.

 Rachel, 30/36, 31/3, 8, 10, 28.
 Raunsaker, *n.*, investigator, 43/31.
 Raushyng, *n.*, ecstasy, 17/21.
 Redies, *v.*, preparest, 3/2.
 Refreynyng, *n.*, bridling, restraining, 22/20.
 Repressyng, *n.*, 14/17.
 Reue, *v.*, draw away, steal, 8/20.
 Rewarde, *n.*, regard, care, 26/19.
 Rusynngs, *n.*, boastings, 19/4.
 Ruysand, *v.*, praising (himself), 13/25.

 Sadely, *adv.*, firmly, 15/15.
 Saghes, *n.*, saws, doctrines, teaching, 45/4.
 Saint Gregory, 26/23.
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 Sandes, *n.*, ordinances, 15/1.
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 Sare-eghede, *a.*, sore-eyed, 31/10.
 Sauoure, *n.*, relish, delight, 3/14.
 Sauyre, *v.*, experience, 1/20; saour, 20/28.
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 Serely, *adv.*, separately, 13/10.
 Sese, *v.*, see, 4/2.
 Sesse of, cease from, 11/12.

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 Sithen, *adv.*, afterwards, 22/2.
 Skilfully, *adv.*, according to reason, 26/10.
 Skyll, *n.*, reason, 14/28, 32.
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 Slokynns, *v.*, slackens, quenches, 3/10.
 Slyke, *a.*, such, 37/16.
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 Sobbyng, *n.*, 7/20.
 Socerye, *n.*, sorcery, 10/13.
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 Somdele, *a.*, partial, 18/20.
 Sothely, *adv.*, truly, surely, in sooth, 1/7.
 Souple, *a.*, supple, flexible, 21/11.
 Sownnande, *pr. p.*, sounding, speaking, 1/19.
 Specyalle, *n.*, intimate friend, object of love, 5/20.
 Spedfull, *a.*, profitable, 28/6.
 Spendide, *pp.*, spent, 28/29.
 Speride, *pp.*, shut up, enclosed, 40/15.
 Spycery, *n.*, spices, 38/20.
 Stallworthely, *adv.*, strongly, violently, 6/6.
 Stere, *v.*, guide, 26/23.
 Sternys, *n.*, stars, 10/14.
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 Stonyes, *v.*, astonish, overwhelm, 45/10.
 Stork or *strucio*, that can't fly, 9/12.
 Strenghe, *v.*, strained, squeezed, 6/6.
 Strenghe, *v.*, strengthen, 34/17.
 Strength, *v.*, strengthen, 23/17.
 Strobillyng, *n.*, trouble, distraction, 23/23.
 Strucyo, *n.*, stork, 9/12.
 Stryne = stryue, strive, 39/4.
 Styrrynges, *n.*, suggestions, 11/9.
 Swearing, three ways of sinning in, 10/26.
 Swylke, *a.*, such, 11/28.
 Sybbe, *a.*, near in blood, 8/22.
 Syghyng, *n.*, sighing, 7/20.
 Syngulere, *a.*, s. purpos, purpose of living alone, 5/24.
 Sythes, *n.*, times; ofte-sythes, often-times, 8/28.

Taa, tan, toþer, one, other, 31/30, 32.

Tagillynge, *n.*, entangling, 14/10.

Tagyld, *pp.*, entangled, 13/12.

Takynnynge, *n.*, token, mark, seal, 1/23.

Tane, þe, and þe toþer, the one and the other, 30/22.

Tempede, *pp.*, tempted, 9/22.

Temptid, *n.*, tempted folk, 5/17.

Ten Commandments, 10-12.

Tene, *n.*, sorrow, misery, 8/28.

Tente to, *pp.*, attended to, cared for, 29/22.

Ternynge, *n.*, turning, 14/26.

Þar, there, 45/30.

That, *pron.*, whoever, 3/28; swyche that = such as, 25/11-12.

Pire, these, 10/17, 33/1; þaire, 10/22.

Þofe, *conj.*, though, 36/28; thoſſe, 23/21.

Tholemodnes, *n.*, patience, 9/32.

Thriste, *n.*, thirst, 5/3, 40/31.

Thristis thaym, they thirst (for more), 3/29.

Thristy, *a.*, thirsty, 34/32.

Thythen, *adv.*, thence, 2/24.

Tothire, *a.*, second, 10/24.

Traiste, *n.*, trust, 19/25.

Transfourmynge, *n.*, 16/15.

Trauelynge, *n.*, labour, 18/26.

Trauyliouse, *a.*, laborious, active, 31/7.

Triacle, *n.*, salve, unguent, 38/21, 24.

Tristely, *adv.*, trustfully, 44/12.

Trouthe, *n.*, troth, faith, 36/7.

Trubylyere, *a.*, more troubled, 32/21.

Turment, *pp.*, tormented, 5/2.

Vmbethynke, *v.*, remember 11/10.

Vnauyssedly, *adv.*, foolishly, 11/26.

Vnbuxomnes, *n.*, insubordination, disobedience, 21/10.

Vn-cessandly, *adv.*, unceasingly, 3/23.

Vn-chastely, *adv.*, 6/30.

Vn-couthe, *a.*, unknown, 26/29.

Vndevoeyone, *n.*, 11/5.

Vndiscrete, *a.*, 18/35.

Vnhoneste, *n.*, impropriety, 11/26.

Vnkepide, *a.*, 29/22.

Vnkonande, *a.*, ignorant, 37/6; vnkunnyng, 26/29.

Vnletterede, *a.*, uneducated, 33/29.

Vnmyghtty, *a.*, weak, 11/24.

Vnnethes, *adv.*, scarcely, hardly, 2/5.

Vnordaynde, *a.*, unregulated, 14/30.

Vn-perfitte, *a.*, incomplete, 6/27.

Vnrewled, *a.*, unregulated, 23/29.

Vnskillwyse, *a.*, unreasonable, 16/7.

Vn-to, to, 34/15.

Vnwysse, *a.*; unwise, 3/3.

Vssynge, *n.*, use, 36/27.

Vagacyone, *n.*, wandering, 15/15.

Vilte, *n.*, vileness, 13/24.

Virgin Mary, Two Prayers to, 47.

Virtues of Jesus' name, 1-5.

Vis, *n.*, sight, 35/31; vys, 35/28.

MSS. Vern., Harl., vse.

Wem, *n.*, spot, blemish, 39/25.

Wende, *v.*, thought, 31/1.

Were, *n.*, doubt, 37/19.

Werke, *v.*, ache, pain, 42/32.

Wiele, *adv.*, well, 19/21.

Witchcraft, 47.

With-takand, *v.*, reproving, 8/11.

Witterly, *adv.*, utterly, entirely, completely, 27/9.

Woman, Devil as a, tempts Ham-pole, 5-6.

Wondyrde, *pp.*, astonisht, 6/2.

World of worlds, 6/17.

Wrethe, *v.*, anger, 13/30.

Wyete, *v.*, know, 4/30.

Wyn, *v.*, obtain, win, 11/27.

Wyseleere, *adv.*, more wisely, 34/29.

Wysyng, *n.*, teaching, 37/32.

Yevynge, *v.*, giving, 23/31.

Ymagy[na]cion, *n.*, imagining, 20/18.

Ympnes, *n.*, hymns, 19/32.

Ynesche, *prep.*, towards, 8/22.

ȝa, yea, 2/27.

ȝarenande, *pr. p.*, yearning for, 2/14.

ȝede, *v.*, went, 4/26.

ȝernynge, *n.*, yearning, desire, 2/15.

ȝitt, *adv.*, yet, 7/24.



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Officium de Sancto Ricardo de Hampole.





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BY T. COMBE, M.A., E. PICKARD HALL, AND H. LATHAM, M.A.

PRINTERS TO THE UNIVERSITY.

NOTICE.

THE *Officium de Sancto Ricardo de Hampole* with the *Legenda de vitâ ejus* having been imperfectly transcribed and arranged in the Preface to the Short Treatises edited for the Early English Text Society, a more accurate version is now published. The Editor regrets that he is still obliged to leave a few *lacunæ*, but trusts that the *Officium* will now be found substantially *complete*, as the different canonical Hours are now defined and made distinct. The words about which any doubt exists have been marked with an asterisk. The Editor is greatly indebted to the Very Rev. Canon Toole, of St. Wilfrid's, Manchester, for kind assistance in preparing this revised edition.

GEORGE G. PERRY.

WADDINGTON,
March, 1867.



OFFICIUM de Sancto Ricardo heremitâ, postquam fuerit ab ecclesiâ canonizatus, quia, interim, non licet publicè in ecclesiâ cantare de eo horas canonicas, vel solemnizare festum de ipso. Potest tamen homo euidentialiam huius sue eximie sanctitatis et vite egregie* venerari, et in orationibus priuatis eius suffragia petere, et se suis precibus commendare.

AD VESPERAS PRIMAS.

*Antiphonæ super psalmos*¹.

- A. Exultet sancta
Mater Ecclesia,
Resultet plaudens
Nouâ leticiâ,
Letetur felix
Anglorum patria,
Sanctus Ricardus
Dotatur Ecclesiæ.
- A. Sanctus Ricardus,
Doctus per Spiritum,
Pius, ac vitans*
Omne prohibitum,
Ut sic.....
... ..
- A. Bellum gerit
Contra nequicias,
Carnem terit,
Spernit* diuicias,
... ..
Celi delicias.

¹ The Psalms are not marked; the *Psalmi unius confessoris* are intended to be used.

A. Amat ardenter,
 In astra rapitur,
 Orat sequenter

 figitur.

A. Monstrat sui
 Virtutem operis,

 morbos
 Cuiuslibet generis.

Capitulum.

Quemadmodum desiderat ceruus ad fontes aquarum ita desiderat anima mea ad te, Deus. Sitiuit anima mea ad Deum fontem viuum, quando veniam et apparebo ante faciem Dei?

R^m V^m Amor monstrat¹.

Ymnus.

Totis præcordiis
 Festum tam inclitum,
 Ricardi præmiis
 Præclari præditum,
 Canamus fortiter,
 Cogit nos debitum,
 Orat pro nobis jugiter.

Cuncta carnalia
 Vincens edomuit
 Pessima demonia,
 Mundana respuit,
 Quæsiuit celica,
 Superna sapuit,
 Huius dona magnifica.

¹ In the Sarum Breviary Responses were inserted in this place: this indicates the Response and Versicle which were to be said here.

Calens incenditur
Amoris faculâ,
Sentit et patitur
Amoris jacula,
Amore languit
Vir sine maculâ,
Sec amore preualuit.

Labor dulcissimus
Apis eligitur
Instructor optimus,
Mellita loquitur,
Docet dulcissona,
Factis* exprimitur,
Vita fit verbis consona.

Mortalis rapitur
Factus extaticus,
In celo figitur
Homo seraphicus,
Orat attentius
Mente magnificus,
Leuans manus frequentius.

Firmus proposito,
Constans in opere,
Cupidus* in merito
Diuino excellere*,
Semper sollicitus
Bonis insistere,
Instinctu Sancti Spiritûs.

Te*, Trina, Deitas,
Frequenter petimus,
Ut nobis probitas
Et purus animus,
Insint, et caritas,
Qui te percolimus,
Et vite veritas. Amen.

Versiculus.

Sub umbrâ illius quem desideravi, sedi.

Responsorium.

Et fructus eius dulcis gutturi meo.

[Ad Magnificat] Antiphona.

O quam te magnificant

Exempla caritatis,

Scriptis tuis emicant

Fomenta sanctitatis,

Facta mira prædicantur

Tue potestatis,

Egris multis applicantur

Medele suavitatis.

[Psalmus.

Magnificat.]

Oratio.

Deus, qui per exemplum sanctissimi heremite Ricardi, docu-
isti, ... sincero corde ad celestis
... ..

AD MATUTINUM.

*[Invitatorium]**[Venite¹.]**Hymnus.*

Pange linguâ graciosi

Ricardi preconium,

Pii, puri, preciosi,

Fugientis viciium.

Celsi, sancti, gloriosi,

Felicis per premium.

Famam mundi marcescentem

Habebat contemptui,

Carnem fecit fatiscentem

¹ Four lines illegible between ending of the Prayer of Vespers and beginning of the Hymn of Matins, in which it is probable that the Invitatorium and Venite may be indicated. The words 'sui famuli sancti' can be traced where the Invitatorium should be.

Servire spiritui,
Mundam semper servans mentem
Bono datam actui.
Scamnum sibi lecti locus,
Ut sic vigil fieret ;
Fames ipsa sibi cocus,
Ne gula suauesceret ;
Odiosus fuit jocus,
Qui boni quid vesceret.*
Dum deuota meditatur
Rapitur in iubilum ;
Vana cuncta detestatur
Reputat in nichilum ;
Totus Deo dedicatur,
Vitans vite nubilum.
Deo Patri Genitori
Laus, et Eius Genito,
Sit Spiritui Creatori
Honor, pari debito ;
Qui Ricardo Confessori
Celum dat pro merito. Amen.

IN PRIMO NOCTURNO.

Antiphona.

In lege stans Domini
Ricardus meditatur,
Et servitio sancto
Totus dedicatur.

Psalmus.

Beatus vir.

Antiphona.

In monte Dei constitutus
Ricardus sublimatur,
Ab insultu semper tutus,
In scriptis letatur.

Psalmus.

Quare fremuerunt.

Antiphona.

Susceptor suus Dominus

Ipsam exaltauit,

Vitæ suæ terminis,

Eternam inchoauit.

Psalmus.

Domine quid multiplicati sunt.

Versiculus.

Amavit eum Dominus¹.

Lectio prima.

Sanctus Dei heremita Ricardus in villâ de Thornton Ebur. Dioc. accepit sue propagacionis originem. Oportuno autem tempore, de parentum industriâ, positus est ad literas ediscendas. Cumque adultioris ætatis fieret, Magister Thomas de Neuille, olim Archidiaconus Dunolmensis, ipsum honeste exhibuit in Universitate Oxonie, ubi valde proficiens in studio progreditur. Desiderauit plenius et perficudius imbui theologicis sacræ Scripturæ doctrinis, quam phisicis aut secularis scientie disciplinis. Demum, decimo nono vite sue anno, considerans tempus vite mortalis incertum et terminum tremebundum, maximè hiis qui vel vacant carnis lasciuia, vel solum laborant perquerendis diuitiis, et pro hiis student dolis atque fallaciis, (fallentes tamen maximè semet ipsos,) cogitauit, Deo inspirante, providè de seipso memorans sua nouissima, ne peccatorum laqueis caperetur, proinde de Oxoniâ redisse ad domum paternam. Unâ dierum allocutus est sororem suam quæ ipsum tenerâ affectione dilexit; ‘Soror,’ inquit, ‘michi dilecta, duas habes tunicas, unam albam, alteram gresiam, quas auidè concupisco. Rogo te quatenus velis has mihi gratè conferre, et, crastinâ die, ad illud nemus vicinum

¹ The remainder of this Versicle [et ornauit eum] together with the Response [stolam gloriæ induit eum] is doubtless intended to be suggested, though only the words in the text are written in the MS. So also in several other places in the Office.

deferre michi, unà cum pluviali capucio patris mei. Annuit illa gratanter, et, juxtà promissa, ad dictum nemus ea in crastino deportavit, ignorans omnino quid intenderet frater eius. Ut autem ipse accepisset ea, illico grisie manicas detruncavit, et albe tunice butones abscidit, et, modo quo poterat, albe tunice manicas consuit, ut suo proposito aliquantulum adaptarentur. Deposuit igitur vestes proprias quibus erat indutus, et albam sororis tunicam ad carnem induit, griseam autem detruncatis manicis superuestiuit, et per truncationis aperturam exposuit brachia; capuciavit quoque se pluviali capucio superducto, ut sic aliquantulum, juxta modum sibi pro illà horâ possibilem, effigiaret confusam similitudinem heremite. Quum hec igitur soror eius intuita fuisset, stupefacta clamavit ‘frater meus insanit, frater meus insanit.’ Quo audito, comminatorie fugavit eam a se, et ipse protinus, sine morâ, ne comprehenderetur ab amicis et notis, aufugit.

Responsorium.

Sanctus fugit ad solitudinem,
Intrat ibi celestem ordinem,
*Sancte vite querens dulcedinem.

Versiculus.

Illuc tenet perfectam regulam
Abbas amor, dat mox formulam,
Sancte vite &c.

Lectio secunda.

Post acceptionem igitur habitûs heremite, et relictionem parentum, perrexit ad quandam ecclesiam, in vigilia assumptionis beatissimæ virginis matris Dei, in quâ se posuit ad orandum in loco ubi consors cuiusdam probi armigeri Johannis de Dalton more consuevit orare. Postquam illa ad audiendas vespas intrauit in ecclesiam, familiares de domo armigeri ipsum de loco sue domine amouere volebant, sed illa, ex humilitate, ne interromperetur orantis deuocio, non permisit. finitis vero vespis, dum surrexisset ab oratione, filii predicti armigeri qui erant scholares, et in universitate Oxonie studuerunt, ipsius noticiam

dixerunt, quod ipse esset filius Willelmi Rolle quem ipsi in Oxoniâ agnouerunt. In die autem predicti festi assumptionis iterum intrauit eandem ecclesiam, et, sine mandato cuiuscunque, suppellicium induens, matutinas et officium missæ cum aliis decantauit. Quum autem in missâ euangelium esset lectum, petitâ prius benedictione presbiteri, pulpitum predicantium adiit, et sermonem mire edificationis fecit ad populum, in tantum vt multitudo audientium sic esset de ipsius predicatione compuncta, vt se non posset a lacrimis continere, dicebantque omnes se sermonem tante virtutis et efficacie per antea non audisse. Nec mirum, cum ipse esset speciale sancti Spiritûs organum, et eius afflatu resonans, cuius est, ut ait Apostolus ad Romanos, gratias dividere prout vult, et gemitus inenarrabiles procurare.

Responsorium.

Ardet pectus
Ex flammâ spiritus,
Calor fortis
Sentitur afforis,
*Ex quo patet
Feruoris exitus,
Et quod amor sit
Magni roboris.

Versiculus.

Melos canorius
Ardorem sequitur,
Et dulcor ingens;
Deo laus redditur.
Ex quo &c.

Lectio tertia.

Post missam igitur predictus armiger ipsum ad prandium inuitauit, cum autem intrasset eius manerium, posuit se in quâdam domo subiectâ et antiquâ, nolens aulam intrare, sed potius doctrinam euangelicam adimplere curauit, que dicit, ‘cum inuitatus fueris ad nuptias recumbe in nouissimo loco, et cum venerit qui te inuitauit, dicat tibi “amice ascende superius,”’

quod in eo completum est. Nam ipso diligenter requisito, et tandem in predictâ domo reperto, armiger ipsum super proprios filios collocauit ad mensam. Ipse autem in prandio tam perfectus custos erat silentii ut nec verbum quidem de ore eius procederet. Cum vero ad sufficientiam comedisset, surrexit priusquam mensam subtraherent, et abire disposuit. Armiger autem qui eum vocauerat, dixit hoc non esse consuetudinis, et sic iteratò eum residere coegit. Finito vero prandio, iterum voluit abscessisse, sed armiger querens cum eo priuatum habere colloquium, ipsum detinuit, donec, euacuatis aliis qui affuerunt in domo, interrogasset eum an esset filius Willelmi Rolle, at ille, satis illibenter, et cum difficultate ...

[desunt lineæ nonnullæ abscissæ]

... plus Deum quam patrem carnalem diligens statum illum assumpsit.

Responsorium.

Dum Ricardus
Spirat suspiria,
Orat, plorat,
Petens solacia,
*Christus donat
Optata gaudia.

Versiculus.

Transit in jubilum
Luctus et gemitus.
Mens sentit sibilum
Diuini spiritûs,
Christus donat &c.

IN SECUNDO NOCTURNO.

Antiphona.

Exaudiuit Dominus
Ricardum deprecantem,
Dedit ei protinus
Feruorem oblectantem.

Psalmus.

Cum inuocarem.

Antiphona.

Verba sua percipit,

Quod linguam* Deus præstat,

Sic mercedem recipit,

Qui beatus restat.

Psalmus.

Verba mea.

Antiphona.

Coronatur gloriâ,

Honor ei datus,

In beatâ patriâ

Semper collocatus.

Psalmus.

Domine, Dominus meus.

Versiculus.

Justum deduxit.

Lectio quarta.

Postquam autem predictus armiger eam in secreto examinasset, et ex perfectis evidenciis cognouisset sanitatem sui propositi, vestiuit eum sumptibus suis juxtâ voluntatem suam, vestibus convenientibus heremite, et ipsum in domo suâ diu retinuit, dans sibi locum mansionis solitarie, et providens sibi de omnibus necessariis sui victûs et vite. Tunc itaque cepit, cum omni diligentia, die et nocte perfectiori vite studere, et quomodo opportunius posset in vitâ contemplatiuâ proficere, et in amore diuino feruere. Quam excellentem autem perfectionem in hâc arte Deum ardentem amandi tandem obtinuit, ipsemet, non ad sui jactantiam, aut vanam gloriam conquerendam, sed potius exemplo gloriosi et humilis Apostoli Pauli enarrantis raptum suum ad tertium cælum ubi audiuit archana quæ non licet homini loqui, qui etiam fatetur magnitudinem reuelationum sibi factarum, adeo et publicè pretulit labores suos omni¹ aliorum apostolorum

¹ ? omnibus.

laboribus, que omnia, ad aliorum profectum et edificacionem, in epistolis suis scripsit et aliis legenda reliquit

[desunt lineæ nonnullæ abscissæ]

..... que ad adipiscendum huiusmodi perfeccionem desiderabilissimam ordinantur, et impedimenta contemplationis velud venenum abhorreant et abscindant.

Responsorium.

Patent optato hospitio*,
Pulchra, mira, suavia,
Excedunt omni precio,
Mundana visibilia.
Conduntur cordis intimo*
*Mulcent suâ presenciâ.

Versiculus.

In eis que tantum eminent,
Cor Ricardi detinent,
Et firmant in leticiâ,
Mulcent &c.

Lectio quinta.

In libro siquidem predicto¹ sic ait, ‘Admirabar amplius quam enuncio quando sentiui cor meum primitus incalescere, et verè, non ymaginariè, sed quasi sensibili igne estuare. Eram equidem attonitus quemadmodum eruperat ardor ille in animo, et de insolito solatio propter experienciam huius habundantie, sepius pectus meum, si forte esset feruor ex aliquâ causâ exteriori, palpauit. Quumque cognouissem quod ex interiori solummodo efferbuisset, et non esset a carne incendium illud amoris, sed donum esset conditum, letabundum, liquefactus sum in affectu amphoris dilectionis, et precipuè propter influentiam dilectationis suauissime et suauitatis integre, que cum ipso caumati spirituali mentem meam medullitùs irrorauit. Nec enim putauit prius talem ardorem mellifluum, et consolato plenum, in hoc exilio euenire.’ Ecce vero, ex hiis verbis, qualiter proficiat in adepcione

¹ The book *De Incendio Amoris*. Part of the title can be traced in the torn part of the MS.

suavissimi amoris dei ; quia autem multa preparatoria ad accensionem huiusmodi amoris, vt puta ea quæ diminuunt et tollunt amores contrarios, ideo, saucius iste, carnis attriuit lasciui¹ uias, in quarum amorem multi impetu bestiali et vesano feruntur, mundum etiam spreuit cum suis diuitiis, solum contentus arcis² vite necessariis, vt liberius vacare posset amoris veri deliciis. Hiis igitur ex causis, maceravit carnem suam multis jejuniis, crebris vigiliis, insistendo singultibus atque suspiriis, deserens omnem strati molliciem, scamnum durum habens pro lecto, brevem casellam pro domo, mentem semper figens in celo, cupiens dissolvi et esse cum Christo dilecto suo dulcissimo.

Responsorium.

Amor monstrat mentis incendium,
 Sacris factis, scriptis, alloquiis,
 Amor tollit omne dispendium,
 Quod turbaret mundanis tediis,
 Amor vite sue compendium,
 *Quo repletur summis deliciis.

Versiculus.

Amor dilecti cor ejus vulnerat,
 Amor zelotis langorem generat,
 Quo repletur &c.

Lectio sexta.

Admirande autem et utiles imprimis erant huius sancti occupationes, in sanctis exhortationibus quibus quam plurimos convertit ad Deum, in scriptis etiam suis mellifluis, et tractatibus, et libellis ad edificationem proximorum compositis, quæ omnia in cordibus deuotorum dulcissimam resonant armoniam ; et inter cetera vehementis admiracionis esse videtur, quod dum semel sederet in cellâ suâ in uno postprandio, venerunt ad eum domina domûs et multe alie persone cum eâ, et inuenerunt eum scribentem multum velociter, petiueruntque ab eo vt a scribendo desisteret, et eis verbum edificationis proponeret. Qui statim faciens eis exhortationes optimas ad virtutes, et ad declinandum

¹ ? lasciuæ.

² ? arcis.

seculi vanitates, et ad firmandum amorem cordis ad Deum, in nullo tamen propter hec destitit a scribendo per duas horas continuas, sed eque velociter, sicut prius, continuavit scripturam, quod nullo modo fieri potuisset nisi Spiritus eo tempore direxisset et manum et linguam, presertim cum essent occupationes ab inuicem distrahentes, et sermo omnino discrepans a significacione verborum quæ scripsit. Adeo etiam erat interdum sanctus iste in spiritu dum oraret, quod alii pallium ejus dilaceratum quo opertus erat, detrahebant, nec sensit, quod postquam resarsitum erat atque consutum, et super ipsum repositum, non aduertit.

Responsorium.

Solui cupit a carnis carcere,
Clamat, mors veni, festina properè,
*Curre, vola, noli pigrescere.

Versiculus.

Dulcis mors, en, diu languì !
Fac me meo dilecto perfrui,
Curre &c.

IN TERTIO NOCTURNO.

Antiphona.

Ingressus sine maculâ,
Loquens veritatem,
Ardebat, quasi facula,
Monstrans caritatem.

Psalmus.

Domine quis habitabit.

Antiphona.

Datur quod desiderat,
Quod anima sitiuit,
Dum ad Deum properat,
Et in celum iuit.

Psalmus.

Domine in virtute.

Antiphona.

Junctus celi ciuibus,
Carens omni sorde,
Innocens hic manibus,
Scandit mundo corde.

Psalmus.

Domini est terra.

Versiculus.

Justus ut palma florebit.

Euangelium.

Sint lumbi vestri precincti.

Lectio septima.

Quanto autem beatus iste heremita Ricardus operosius efficacius studuit ad perfectionem sanctitatis vite querendam, tanto callidius humani generis inimicus diabolus ipsum suis deceptoris laqueis impedire curauit. Vnde ex scripturâ manûs propriæ huius sancti, repertâ post mortem in vno libello de suis operibus compilato, ipsum, per speciem cuiusdam mulieris, funiculis libidinis et concupiscentiæ conabatur subuertere. Vnde in predicto libello sic ait. ‘Dum ego propositum singulare percepissem, et, relicto habitu seculari, Deo potius quam homini deservire decreuissem, contigit, quod, quâdam nocte, in principio conuersionis meæ, michi in stratu meo quiescenti, apparuit quedam iuuenula valde pulchra quam ante videram, etiam que me in bono amore non modicum diligebat. Quam cum intuitus essem, et mirarer cur in solitudine ad me etiam in nocte venerat, subitò, sine morâ vel loquelâ, iuxta me se immisit. Quod ego sentiens, et ne me ad malum alliceret timens, dixi me velle surgere et nos signo crucis benedicere invocatâ Sanctâ Trinitate. At illa tam fortiter me strinxit, vt nec os ad loquendum, nec manum in me sentirem ad mouendum. Quod videns perpendi ibi non mulierem, sed diabolum in formâ mulieris me temptasse. Verti igitur me ad Deum, et cum in mente meâ dixissem ‘O Ihesu, quam preciosus est sanguis tuus,’ crucem imprimens in

pectore cum digito, qui quodammodo jam mobilis esse inceperat, et ecce subito totum disparuit, et ego gratias egi Deo qui me liberauit. Deinceps ergo Iesum amare quesui, et quanto in amore eius profeci, tanto nomen Ihesu michi dulcius et suauius sapiebat, et etiam usque hodie non recessit a me. Ergo benedictum sit nomen Jesu in secula seculorum.' Amen.

Responsorium.

Mentem simul diuersis applicat,
Manu scribens, verbis edificat,
*Actum mentis sic Deus duplicat.

Versiculus.

Audientes verbi vis attrahit,
Nec loquela scribentem distrahit,
Actum mentis &c.

Lectio octava.

Sanctus etiam iste heremita Ricardus, ex habundantiâ caritatis sue, sollicitus erat se intimum familiarem exhibere reclusis et hiis qui spirituali indigebant consolatione, et qui turbaciones et vexaciones, operatione et malignitate malorum spirituum, paciebantur in animâ vel in carne. Contulitque sibi Deus gratiam singularem subueniendi taliter tribulatis; unde semel contigit, quod cum quedam domina appropinquaret ad mortem, in cuius manerio idem Ricardus cellam habebat longè a familiâ separatam, ubi solitarius residere consuevit et contemplacioni vacare, conuenit ad cameram ubi domina decumbebat magna demonum horribilium multitudo, propter quod, nec mirum, ipsa, dum eos aperte conspiceret, incidit in timorem summum et tremorem. Aspergunt assistentes aquam benedictam in camerâ, orationes deuotas faciunt, nec tamen illi discedunt, sed incepte vexationi vehementer insistunt. Tandem, prouido et sano amicorum consilio, vocatus est beatus Ricardus ad cameram, vt, si posset, eidem dominæ consolacionis et quietacionis remedium adhiberet; qui cum ad eam consolandam accessisset, et ei sacras admoniciones fecisset, ac ad spem omnem ponendam in superhabundanti Dei misericordiâ, et ipsius exuberantissimâ graciâ concitasset, demum

ad orandum Deum feruenti corde se contulit, petens ut auferret ab eâ terrorem demonum et aspectum. Exaudiuit eum illico Dominus, et oracione delecti sui Ricardi placatur, omnem illam turmam terribilem coegit ad fugam, fugientesque demones reliquerunt transitûs sui stupenda vestigia. Viderunt siquidem omnes assistentes, quod in fundo camere consparso paleis, ubi transierant, palee apparuerunt combuste et in cineres nigros redacte, in ipsis quoque cineribus figuras quasi pedum bouinarum impressas. Cum autem predam quam ibidem concupiuerant, demones perdidissent, moliebantur vindictam accipere de suo fugatore Ricardo. Unde ad ipsius cellam protinus accesserunt, et adeo eum inquietauerunt ad tempus, quod locus ille contemplacioni sue redderetur ineptus. Sanctus autem Dei, constans in fide, ad presidium oracionis iteratò confugiens, illorum iteratam fugam a domino suis precibus impetrauit. Ad consolacionem autem amicorum domine memorate, nunciauit eis eam saluam esse, et regni celici coheredem futuram post exitum ab hâc vitâ. Post hec sanctus Dei Ricardus ad alias partes se transtulit, non dubium ex diuinâ prudenciâ, ut in multis demoratus locis multis proficeret ad salutem, et interdum eciam ut sibi impedimenta contemplacionis auferret, sicut in libro de vitis propriis multi sanctissimorum patrum in heremo fecisse leguntur. Nec enim crebra loci mutatio semper ex leuitate procedit, prout calumniantur quidam homines proni et faciles ad peruerse iudicandum de proximis, propter quorum tamen prauas interpretaciones, et consuetudinem detrahendi, nullus sensatus debet pretermittere ea, que per experienciam sibi percipit esse bona, et promouentia ad virtutem. Siquidem in canone et decretis ecclesie, plures assignantur cause, pro quibus est aliquando loci mutacio facienda, quarum vna est cum necessitas persecutionis loca eorum grauauerit. Secunda, cum difficultas locorum fuerit. Et tertia, cum sancti malorum societate grauantur. Cum itaque sanctus iste, ex causis bonis et multum vtilibus, se ad inorandum in comitatu Richmondæ transtulisset, contigit dominam Margeritam olim reclusam apud Anderby Ebor. Dioces., in ipsâ die cene Domini, graui

nimis passione infirmitatis vrgeri, ita vt per tresdecim dies continuos penitus priuaretur potestate loquendi. Et propter hoc tot sustinuit cruciatus et puncturas in corpore, quod nullicubi valebat consistere. Quidam igitur paterfamilias eiusdem ville, sciens sanctum heremitam Ricardum eam perfectâ caritatis affectione diligere, utpote qui ipsam de arte amoris Dei consuevit instruere, et in modo viuendi suâ sanctâ institutione dirigere, ad ipsum, qui per duodecim miliaria ab habitacione reclusæ tunc temporis morabatur, celeriter properauit in equo, rogans quod ad eam festinanter accederet, et sibi consolacionem in tantâ necessitate præstaret. Veniens itaque ad reclusam, inuenit eam mutam, et vexacionibus acerrimis perturbatam. Quumque resideret ad fenestram domûs eiusdem reclusæ, et simul comederent, contigit vt completo prandio reclusa desideraret dormire. Opressa itaque sompno capud suum decedit ad fenestram, ad quam se reclinauit sanctus Dei Ricardus. Et sic cum modicum dormiuisset, apponendo* se aliquantulum super ipsum Ricardum, subito cum impetu vehementi apprehendit eam in ipso sompno tam grauis vexatio, vt videretur velle violenter fenestram domus sue dirimere, et, in ipsâ vexacione tam forti, euigilauit de sompno, et cum magnâ deuocione, potestate loquendi sibi concessâ, in hec verba prorupit ‘Gloria tibi Domine,’ et beatus Ricardus versum inceptum compleuit dicens ‘Qui natus de virgine’ et que secuntur completorum vsu. Ait illi ‘modo restitutum est tibi labium, vtere eo sicut mulier bene loquax.’ In brevi eciam postea, iterum cum eâ comedens, ad fenestram predictam per omnem eundem modum ut prius, post prandium incidit in soporem, se ad predictum sanctum apponens*, reuersa est ad eam eadem vexatio, et quasi amens facta est, et seipsam miris et violentis modis agitabat. Quum autem Sanctus Ricardus quereretur modo quo potuit eam suis manibus detinere, ne se ipsam discerperet, vel alia domûs incomoda moliretur, subitò dilapsa est de manibus, et in dilapsu de sompno excitata est vigil effecta. Et tunc ait ad eam Ricardus, ‘putaui veraciter, quod si fuisses diabolus ego te tenuissem, vertumtamen hoc verbum consolacionis tibi denuncio, quod quamdiu

ego in hâc mortali vitâ superstes fuero, nunquam vexacionem huius egritudinis pacieris.' Transactis tamen postea quibusdam annorum curriculis, reuersa est ad eam predictæ egritudinis passio, præterquam quod linguam liberam habuit ad loquendum, vocari ergo fecit reclusa predictum patremfamilias, rogauit eum ut in in equo concitato properaret apud domum Sanctimonialium de Hampole, qui locus multum a suâ habitatione distabat, ubi dictus Ricardus illis diebus solitariam vitam egit, vt videret quid accidisset de eo, quia non dubitauit quin de mundo migrasset. Sciuit enim ipsum in promissis fidelem, promiserat autem ei, quod, eo viuente, ne carne talem vexacionem nullatenus pateretur. Venit itaque dictus homo ad Hampole, et ipsum huic mundo mortuum comperit, dumque diligenter de horâ sue migracionis perquireret, inuenit quod parum post horam sancti transitûs redisset ad eam egritudo predicta. Postea autem eadem reclusa se transtulit apud Hampole, ubi sacrum corpus eiusdem heremite fuit traditum sepulture, et nunquam deinceps grauata est illâ horribili egritudinis passione.

Responsorium.

Dum ... magnus aduehitur,
Fit clamor populi, victor opprimitur,
... miraculi fomes(?) efficitur.

Versiculus.

Deus suspendit
Sic ostendit vim sollicitudinis,
... ..

Lectio nona.

Verum tamen ne lateat homines, maxime eos qui deuotis et attentis studiis circa vite perfeccionem adipiscendam insistent, qualiter et quibus mediis, beatus ipse Dei zelotipus heremita Ricardus, gradum et perfecti amoris et caritatis, prout permittit status mortalium, adeptus est, ita ut omnis alius amor ei vilesceret, et ad horrorem abominabilem generaret. Est sciendum quod ipsemet in libro suo primo de Incendio amoris Cap. XIII^o ita

dicat 'Per processus,' inquit, 'temporum, magnus datus est michi profectus spiritualium gaudiorum. Ab inicio namque alterationis vite mee et mentis, usque ad apercionem hospitii* celestis, vt, reuelatâ facie, oculis cordis superos contemplaretur et videret quâ viâ amatum suum quereret, et ad ipsum anhelaret, effluerunt tres anni, exceptis tribus vel quatuor mensibus. Manente siquidem aperto hospitio*, usque ad tempus in quo in corde veraciter senciebatur calor eterni amoris, annus vnus pene pertransiuit. Sedebam quippe in quâdam capellâ, et dum suauitate orationis vel meditacionis multum delectarer, subito sensi in me ardorem insolitum et iocundum. Sed cum prius fluctuaret, dubitando a quo esset, per longum tempus, expertus sum non a creaturâ sed a creatore esse; ipsum ferventiorum et iocundiorum inueni. Flagrante autem sensibiliter calore illo inestimabiliter suavi, vsque ad infusionem et percepcionem soni celestis vel spiritualis, qui ad canticum pertinet laudis eterne, et suauitatem inuisibilis melodie, quia¹ dari et audiri non potest nisi ab eo qui accepit, quem oportet esse mundatum et segregatum a terrâ—dimidius annus et tres menses et aliquot ebdomade effluerunt. Dum enim in eâdem capellâ sederem, et in nocte ante cenam Pascheos, prout potui, decantarem, quasi tumultum psallentium vel potius canentium super me auscultavi. Cumque celestibus et orando toto desiderio intenderem, nescio quomodo, mox in me concentum mirum sensi, et delectabilissimam armoniam celitus excepi mecum manentem in mente. Nam cogitatio mea continuo in carmen canoris commutabatur, et quasi odas hymni meditando. Ac etiam in orationibus ipsis et psalmodiâ eundem sonum edidi, deincepsque ad canendum que prius dixeram, pre affluentâ interne suauitatis prorupi. Occultè quidem, quia tantummodo coram conditore. Non cognitus eram ab hiis qui me tenebant, ne, si sciissent, super modum me honorassent, sic perdidissem partem glorie pulcherimi, et decidissem in desolacionem. Interea, mirum me arripuit, eò quod assumptus essem, et quia dederat michi Deus dona que petere nesciui, nec putaui tale quid eciam nec sanctissimum in

¹ ? quæ.

hâc vitâ accepisse. Proinde arbitror hoc nulli datum meritis, sed gratis cui voluit Christus. Puto tamen neminem illud accepturum nisi spiritaliter nomen Jhesu diligat, et in tantum honoret, ut ab eius memoriâ nunquam, excepto sompno, recedere permittat. Cui autem hoc facere datum est quod et illud assequetur. Vnde ab inicio mutati animi, usque ad supremum amoris Christi gradum quem ego attingere, Deo donante, valebam, in quo gradu cum canoro iubilo diuinas laudes personui, quatuor annos et circa tres menses habui. Hic nempe cum prioribus dispositis ad ipsum status permanet usque in finem, verum et post mortem erit perfectior, quia hic gaudium amoris et caritatis incipitur, et in celesti regno gloriosissimam accipiet consummacionem.'

Responsorium.

Mersos in aquis
Vite restituit,
Mutis, contractis,
Medelas tribuit.
Lex amoris
Ad Deum allicit.

Versiculus.

Que vult Ricardus,
Hec Deus efficit.
Piè petentibus*—Gloria Patri—
Piè petentibus*.

Te Deum laudamus.

Versiculus.

Juveni quem diligit anima mea.

Responsorium.

Testor eum non dimittam¹.

¹ The Sarum Breviary has a Versicle and Responsory here. There is none in the Breviary as now used.

IN LAUDIBUS.

Antiphona.

Regem regum omnium

Videt in decore.

Quem

... suo labore.

Psalmus.

Dominus regnavit.

Antiphona.

Seruiuit in leticiâ,

Deo jubilauit,

Exultat nunc in animâ*,

Habens* quod amauit.

Psalmus.

Jubilate.

Antiphona.

Ad te, de luce vigilans,

Sitit carne, mente,

Nunc est in celo rutilans

Luce refulgente.

Psalmus.

Deus, Deus meus.

Antiphona.

Benedicit Dominum

Gratias agendo,

Laudat patrem luminum

Ympnos concinendo.

Psalmus.

Benedicite.

Antiphona.

Præclara laudis themata

Viuus* prolibauit,

Tolluntur jam enigmata,

Videt quod laudauit.

Psalmus.

Laudate Dominum de celis.

Capitulum. Sicut in primis Vesperis.

Ymhnus.

Verbum eternum explicat

Ricardus dignum laudibus,

Dum ipsum sic magnificat,

Famâ, signis, virtutibus.

In vitâ totus innocens,

Carnem affligit, macerat,

Ultrò deuotos edocens,

Amore Deo federat.

Que sunt superna sapuit,

Conformans se celestibus,

In illis semper studuit,

Crescens sacris profectibus.

Sanctitatis compendio,

Fit mundo pulchrum speculum,

Caritatis incendio,

Inflammat Dei populum.

Omnipotenti Domino

Salus, honor, imperium,

Qui nobis sine termino

Det cum Ricardo premium.

Amen.

Versiculus.

Ego dilecto meo, et dilectus mihi.

Responsorium.

Iam pascitur inter lilia.

[*Ad Benedictus*] *Antiphona*¹.

O pulcher flos Libani
 Languesco ex amore,
 Tui melos organi
 Sonat cum dulcore.
 Ignis tui clibani
 Flammatur ex ardore,
 Nos qui sumus orphani
 Poscas tecum fore.

Psalmus.

Benedictus.

Oratio. Sicut supra.

AD PRIMAM.

Regem regum &c.

AD TERTIAM.

Capitulum ut in primis Vesperis, ac in Laudibus.

Responsoria Horarum de communi unius confessoris non pontificis.

AD SEXTAM.

Capitulum.

Adiuro vos, filie Jerusalem, si inueneritis dilectum meum ut nunciatis ei quia amore langueo.

AD NONAM.

Capitulum.

Qualis est dilectus tuus quia sic adiurasti nos? Dilectus meus candidus et rubicundus, electus ex millibus.

¹ In the MS. there is here written *In euangelio A*, but as there does not appear to be any explanation of this, it is assumed to be an error of the scribe, and the Antiphon to the Benedictus, for which this is the proper place, is taken to be indicated.

AD SECUNDAS VESPERAS.

Antiphonæ de Laudibus. Psalmi unius Confessoris. Responsoria, Versiculi, Ympnus, &c., ut in primis Vesperis.

Ad Magnificat Antiphona.

O custos innocentiae,
Coruscans gemmis mortem,
O lumen sapientiae,
Solamen deuotorum,
O fotor continentiae,
Forma perfectorum,
Sis nostre concientie
Luna delictorum.

Psalmus.

Magnificat.

Oratio, ut supra.

AD MISSAM OFFICIUM.

Introitus.

Os iusti meditabitur [sapientiam.]

Collecta.

Ut supra.

Epistola.

Optauit et datus est michi sensus.

Graduale.

Domine peruenisti. Alleluia.

Versiculus.

Pater olim heremita,
Nunc ciuis celorum,
Fac nos puros hic in vitâ,
Et bonorum morum.

Sequencia.

Laudis odas decantemus,
Toto corde iubilemus,
Festum est leticie.

Pauper olim heremita
Nunc prediues est in vitâ,
Et in statu gloriæ.
Vitam illam hic mercatus,
Carnis tulit cruciatus,
Datus penitencie,
Mundi pompas abhorrebat,
Cuncta vana contemnebat,
Dono sapientie.
Ardens intus caritate,
Foris fulsit pietate,
Docens moris regulam.
Amor thema fit doctrine,
Et celestis discipline,
Cor vertens in fauillam.
Fons dulcoris, pir feruoris,
Vox canoris, vis amoris,
Sanctum istum efferunt.
Miris vita persignata,
Mens mellita, mors invitata*,
Celum ei conferunt.
Dulces voces ad aures intonant,
Miri meli ymptorum resonant,
Melis cantus Ricardi consonant,
O sancta suauitas !
Hiis intentus exultans iubilat,
Amena lux in mente rutilat,
Sacros flatu Deus insibilat,
Dans instinctus optimos.
Studet, legit, scribit et supplicat,
Deo totum se factis dedicat,
Mundi dolos et carnis abdicat,
Veri hostes nequissimos.
Plangit huius vite moram,
Citam petit mortis horam,

Vocem orationis dat sonoram,
'Deus, lucem da decoram,
Fac ut tibi placeam.
Summa merces te videre,
Tibi semper inhærere,
Tu es dulcor vite vere,
Fons felicitatis mere,
Fac ut tibi placeam.'

Meditando raptus abstrahitur,
Mente metas carnis egreditur,
Ut Helias in sursum vehitur,
Curru amoris igneo.
Rote currûs sunt euangelia,
Venter currûs vite mundicia,
Currunt, trahunt, Christi consilia
Motu multum idoneo.

Pellit nocens detrimentum,
Prestat potens iuramentum,
Statûs reddens firmamentum,
Hinc est patens argumentum,
Quod celum hereditat.
Sanat morbos, fauet mestis,
Et succurrit in molestis,
Signa supplent vicem testis,
Cedit ei mortis pestis,

Defunctos resuscitat.
Potens pater nos attende,
Nos accende, nos defende,
Ad nos manum tu extende,
Bona nobis tu impende,
Sanctis tuis precibus.
Fac nos Deo seruitores,
Da dulcores, auge mores,
Pande nobis poli fores
Miscens celi ciuibus.

Euangelium.

Sint lumbi vestri precincti.

Offertorium.

Desiderium anime eius.

Secreta.

Has nostras oblationes, Domine, precatio beati Ricardi tibi reddat acceptas, ut et earum virtute a cunctis protegamur periculis, et indeficienter in tui nominis amore firmemur; per Dominum nostrum Jesum Christum.

Communio.

Beatus seruus.

Post-Communio.

Sacri corporis et sanguinis Jesu Christi repleti libamine, te*, pater omnipotens, vt beati heremite Ricardi precibus tam preciosum communium nobis salubre reddatur, petimus*, quasi* nobis* medulla suauissimæ caritatis et pacis, quoniam superna sacrificia representantur; per eundem.

[Incipiunt miracula beati
Ricardi heremite.]

NOTE. An attempt is now being made by the Committee of the Early English Text Society to obtain a perfect list of the English writings of Richard Rolle, with beginnings and endings. Any information or assistance in this matter will be thankfully received by the Editor of this work.

① 603-4.

Rolle, Richard, of Hampole

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